The perfect Pharise,

Weld, Th.

UNDER

MONKISH HOLINES,

OPPOSING

The Fundamental Principles of the Doctrine of the Gospel, and Scripture-Practices of Gospel-worship manifesting himself in the Generation of men called QUAKERS.

OR,

A preservative against the Grosse Blasphemies, [illegible] horrid delusions of those, who under pretence of perfection and an immediate Call from God, make it their business to revile and disturb the Ministers of the Gospel.

Published for the establishing of the people of God in the Faith once delivered to the Saints, by *Thomas Weld, Rich. Prideaux, Sam. Hammond, Will. Cole, Will. Durant,* Ministers in *Newcastle.*

Isay 8. 20.

To the Law, and to the Testimony; if they speak not according to this word, it is because there is no light in them.

2 Epist. of John, Verse 8.

Look to your selves, that we lose not those things which we have wrought.

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Christian Reader.

THe great design of that old and subtile Serpent in the latter dayes, doth eminently appear to be, to overturn the faith of souls. For what else is the reason of so many monstrous shapes, and varieties of appearances into which he transformeth himself, but that he may have somewhat more probably successful, to entangle, according to the diversities of the temper of hearts? yet such is the wise, and good dispensation of our God, that even when Satan would appear most like an Angel of light; yet something ever doth break forth in his closest contrivances, that makes the design of the Serpent very visible.

There is indeed something which pretends to holiness in this upstart Generation of men; as the meanness of their Apparel, sometimes more than ordinary abstinence, their forsaking the world, (though to a sinful neglect of their Callings and Families) and many trivial observances, which the Apostle calls, The rudiments of the world, Col. 2.23. (in which they yet place a great part of their perfection) These things have indeed, as Paul said, A shew of wisdom in Will-worship and humility, and neglecting of the body; But alas, are narrower coverings then can conceal the wickedness of the blasphemies, cursings and rayings, which under this are ushered in, to destroy the foundation of the Saints.

Seeing therefore their folly is very fully, by the demonstration and witness of the Scriptures, made manifest to our selves, and their Principles and practices (hereafter specified) undeniably known to some of us; We are, as those that watch for your souls, as those that must give account, pressed in spirit to publish the ensuing discourse; with our prayers, that as their folly is made manifest hereing so it may proceed no further

This is the method of our proceeding in this Tractat. First, we lay down their Doctrines. Secondly, prove them to be theirs from their own words and writings. Thirdly, confute them from the Scriptures.

Tho. Weld,
Rich. Prideaux,
Sam. Hammond,
Wl. Cole,
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The

The Doctrines of Quakers *produced from their own words and writings, laid down in the Positions following.*
To which is subjoyned full proofs of their asserting of those Doctrines. As also arguments for the discovery of their unsoundness.

Position 1. *Equality with God.*

THat this hath been asserted bythe chiefest of them, upon whose mouth its fully known they much depend, will thus appear; *George Fox*, being by warrant from M. *Tolson*, and M. *Sawry* (now a Member of Parliament) two Justices of the Peace in *Lancashire*, to be apprehended, for affirming *he was equall with God*; before the said warrant was put in execution, the said businesse was heard over again at *Lanc.* at a private meeting of the Justices, where *George Fox* was present; where after several distinctions, and occasions favourably given in behalf of the said *Fox*, Dr. *Marshal* in presence of the said Justices, proposed the case to *Fox* himself, to speak his heart, *whether he did believe himself equal with God.* The said *Fox* in answer thereto, positively affirmed thus, *I am equall with God.* The said Dr. *Marshall*, and Mr. *Altham* Schoolmaster in *Lancaster*, deposed this at a general Sessions in *Westmerland*, in the hearing of one of us; and deposed the same again before the Honourable Judge *Puleston* at *Lancaster* the next Assizes. Proof 1. W. C.

2. At a meeting with *James Nayler*, where a discourse was concerning perfection, *Will. Baldwinson* of *Under-barrow* in *Westmerland*, proposed to the said *Nayler*, *whether he believed that any could be as holy, just, and good, as God himself?* To whom the said *Nayler* answered, *That he did witness, that he himself was as holy, just, and good as God.* This the said Mr. *Baldwin* did

W. C. offer to Col. *Brigs* to depoſe, and hath very often affirmed the ſame to one of us, and is beſides a man fearing God, of eminent truſt where he lives in the ſervice of the Commonwealth.

3. Mr. *George Berket* offered to depoſe, that *George Fox* did affirme himſelfe to be the Judge of the World. And it is fully known to ſome of us, that the generall body of that irreligior, do pretend to know the ſecrets of the hearts of men: its their common expreſſion to all they ſpeak unto, *that they know their hearts*, and when they charge perſons with ſinnes (which is uſuall with them, even to ſuch whoſe faces they never ſaw before, nor heard of) which they can find nothing outwardly to preve, their common aſſertion is, *that they can ſee their hearts*; and accordingly do call them damned Devills, and pronounce their judgements. Nor is it impertinent to this, that *Iames Nayler* to one of us did affirm, *that he wondred that God ſhould reveale any thing to me, and he not knowing it.*

W. C. One wrote thus from *Carliſle*, *that he was threatned to be put in priſon with* George Fox, *whom he called the Son of God.*

Confutation. 1. That finite, and infinite ſhould be equall, is a groſſe contradiction, which all ſpirituall and naturall light abhorrs. Hear what an infinite God, aſſerting his own inequality, ſayes to the Creature, *Iſaiah* 40. 25. To whom then will ye liken me? or ſhall I be equall with the holy one? Read the whole Chapter, as alſo *Iob* 38, 39 40.

2. If ſo, then the Creature muſt needs be eternal, *à parte ante*, viz. muſt never have had a beginning of their being, unleſs they will either affirm, that God himſelfe was created, or that man is a created God. Read the Creation of man, *Gen.* 2.

3. If equal with God, then as holy, as juſt, as wiſe, as powerfull, as omni-preſent; ſome of theſe the proofs will clear to be affirmed by *Nayler*. To whom we propoſe.

If he be as holy, juſt, and good, as God, then he hath been ſo either from his birth, or from ſome work of converſion ſince upon his ſoul. If he ſay he was ſo from his birth, then we cry out blaſphemy. For

1. Are we not ſinners from the womb? *Pſal.* 51. *Iſay* 48. 8. Children of wrath by nature, *Epheſ.* 2. 2.

2. Is there not in all a body of death? *Rom* 7. 23,24. And ſhall ſinfull man be equal with God? he whoſe righteouſneſs is but ragge, droſſe and dung, whoſe goodlineſs but as the flower of the field, *Iſay* 64.6. *Phil.* 3.7,8. *Iſay* 40. 7. Whoſe breath is in his Noſtrils, *Pſal.* 144.4. Whoſe ſtation is lower then the Angels, *Pſal.* 8. and the beſt of whom is ſo far from being juſt with God, as that he cannot anſwer him one of a thouſand, *Iob* 9. 2, 3.

If they affirme he is ſo, from ſome work of converſion ſince he was born.

1. Then the work of converſion is to make new Gods.

2. And growth in grace ſhall be the growing of God, and ſo God ſhall be leſs or more God, according to the different degrees of grace on the ſoul. But the blaſphemy is ſo horrid, that to name it, is enough to make true Saints loath it, and abhorre this pretence of *Naylers* to an holineſs, juſtice and goodneſs, equall unto Gods. As for the other attributes, powerful, omni-preſent, *&c.* We ſend them to Gods challenge of *Job* in *Job* 38. Where waſt thou when I laid the foundations of the earth? *verſe* 4. Canſt thou bind the ſweet influences of the Pleiades? and looſe the bands of Orion? canſt thou bring forth Maza-oth in his ſeaſon? or canſt thou guide Arcturus with his Sons? *verſ.* 30, 31. to *chap.* 40. 9. Haſt thon an arm like God? canſt thou thunder with a voice like him?

4. If equal, then the ſame God or another: other there can be none, but he that was before all time. 'Tis a contradiction, if an other; ſo many Saints, ſo many Gods: if he be the ſame, then God wanted ſomething of his infinite perfection which he receiveth by *Naylers* being God, *&c.*

Theſe things we ſhould not mention, but that Saints might be warned of ſuch deviliſh Doctrines, the very ſmoak of the bottomleſs pit.

Poſition 2. *That there is no diſtinction of perſons in the Godhead.*

George Fox layes down ſuch a principle, as you may ſee in their Book called, *Sauls Errand to Damaſcus*, *pag.* 12. with other aſſertions of the ſame kind, known to ſome of us. *Proſp.*

We

Confut. We hope we need not say much to the confuting of so known an Heresie, raked up out of the dust, & which the Saints have ever loathed, as pulling down one great pillar of their faith, the personal Deity of Christ, being the main ground of the infinite value of his merits, and the personality of the Spirit, being so fully evidenced by the Divine Attributes appropriated to him in Scripture. But we refer you to these unanswerable Scriptures, *Heb.*1 3. *Mat.*3.16,17. 1 *Iohn* 5.7. *Mat.*28.19. *Esay* 6.1,3. compared with *Iob.*12.39,40,41. and *Acts* 28.25, *&c.*

Position 3. *That the soul is a part of the Divine Essence.*

Proofe. One of us, W.C. had this positively asserted by Col. *Benson*, and Captaine *Ward*, at *Kendale*, and discoursed the controversie with them.

Confut. Let the Christian Reader consider,

1. That if this could be so, then should the essence of God be divided into so many finite beings, or parcels, as souls.

2. Yea, and by this Doctrine, that essence of God which is infinite in him, should come to be finite, when it becomes a soul in a man. The Heaven of Heavens are not able to contain him; and the finitenes of our created spirits, who doth not know?

3. How shall the All-creating Essence of God, become a Creature, and who understands not the Creation of souls? *Gen.* 2. *Heb.* 12.9.

4. If this be so, then shall a part of God be sinfull? which how blasphemous? unles men most wretchedly dare deny that there is a sinfulnes in any soul.

5. And then shall God hate himself, burn in wrath for ever against his own essence, and it lie under damnation for evermore; for so is the state of thousands of souls. How horrible is any of this to be asserted of him, in whose presence is fulnes of joy, *Psal.*16. and that is God blessed for ever, *Rom.*9.5?

6. Hereupon, when Jesus Christ gave himself to death for the souls of men, either he died for himself, and for the essence of God; or else he died altogether in vaine. What soul not grosly Apostatized, dare vent such things?

Position

Position 4. *That Christ is in every man, and in the reprobates he is held under corruption.*

One of us received this assertion from *Iames Nayler*, in confe- *Proofe.*
rence with him; wherein he extended the indwellings of Christ W. C.
to *Indians* that never heard the Gospel. Those whom they call Reprobates, Devils, they usually tell notwithstanding, that they crucifie Jesus Christ within them. As is clear in a Letter one of us hath read, from *John Audland* to *Edward Brigs*, an holy humble Saint in *Westmerland*, whom God was pleased to deliver out of their snares, with which, for some time, he was intangled. And in ordinary experience is is very much apparent.

1 If so, then either Christ personall, or else he is in them by *Confut:*
his Spirit: we rather suppose, they understand Christ personall; and our reason is, beacuse Mr. *Higgison* in his Book, page 5. (which he offered the supreame power to make good, in his Epistle) affirmsit to be their Doctrine, *That Christ as man dwels in them*, which is so grosly blasphemous, and horrid a contradiction to the personal Ascension of Christ, *Act.* 1.9. and his sitting at his Fathers right hand, till the restitution of all things, *Act.* 3. 21. and that it needs no further confutation.

If Christ dwels in every man by his Spirit, then

1. Are the fruits of the Spirit in all men, *Gal.* 5.22. the fruits of the spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* Are these in Turks, Indians, Papists, Drunkards, Whoremasters, Atheists, *&c* ?

2. Where the Spirit is, it is a *quickning spirit*, Eph. 2.1, 2. *Cor.* 6.9. ye were such and such, but now ye are sanctified by the Spirit of our God; but it is most apparent, that there is no such quickning in all. Nay the whole world lies in wickedness, *John* 5.19. If they shall affirm (as they had done) *that the spirit of God is in such kept under by corruption*; then it is so, either first, for want of will in the Spirit of the living God, to get the mastery over sin. Or secondly, for want of power. Not for want of will; for the will of the Father, Christ, and Spirit, are all one; which will is, to destroy the works of the Devill, wherever the Spirit dwels, 2 *Cor.* 3.17. where the Spirit of the

the Lord is, there is liberty, and so not kept under corruption; for the Apostle comfortably concludes, that sin shall not have Dominion over those who are implanted into Christ, because they are not under the Law, but under grace, *Rom.* 6. 14. Nor can he secondly, be kept under for want of power, 1 *John* 4. 4. *You overcome the world, because greater is he that is in you, then he that is in the world,* the very ground of their overcoming, is the greatness of the Spirits power above corruption, where soever he is, *Mat.* 12.29 *Luke* 11.22.

2. And if the Spirit be in all, then all must be saved, or it must necessarily go to Hell with the damned.

But enough of this so horrible an assertion.

Position 5. *That Christ in the flesh, with all he did and suffered therein, was but a figure, and nothing but an Example.*

Proofe. 1. This is expresly found in their Book called, *Sauls Errand to Damascus.* 2. As also Mr. *Higginson*, page 5. sayes, The *Lancashire* charge stands clear against them in this principle, and nothing answered to evade it, in *Sauls Errand to Damascus*, page 8. 3. Also this was written in that Letter which *Nayler* wrote to one in *Lancashire*, which was objected against him by Dr. *Marshall*, upon account of another principle in it, (*viz. that he that expected to be saved by him that died at Jerusalem, should be deceived*) And this Mr. *Isaques* Minister at *Bolton* in *Lancashire*, sent his testimony under his hand, that he would make appear, if the Justices of *Westmerland* pleased to call for him at another season, being detained at that time upon other occasions.

Confu. 1. 1. This wholly destroyes the grand foundation of the Saints justification and confidence at the Throne of grace. For if he were but a figure, then there was no merit in his death, *Heb.* 9.26.

2. If but a figure, then he must type out another Christ yet to come, *Col.* 2 17. But surely they do not mean the Jewish Messias; or do they intend a type of Christ in them yet to come, and to appear there in the time of their conversion, as their notion is. * How absurd is such a Doctrine, That all the Acts of Christ, while here on Earth, must be acted over again within

* *See Geo. Bateman's Pamphlet pag.* 29.

within them? As that the Virgin *Mary* must be in them, and bring forth a Christ, and be espoused to *Joseph* in them, that *Iohn* baptizeth in them, that the eleven Apostles are in them; *Iudas*, *Herod* and *Pilat* in them, that Christ is crucified, dead, and buried in them, and risen again, and ascended to the right hand of the Father in them. And all these not allegorized, but really, personally, and bodily acted in them: and as they were acted at *Ierusalem*, &c. For all these are the necessary appendices of that sottish Doctrine.

3. If an example only, this in plain tearms, cuts up the satisfaction of Christ, which is the very Anchor and Refuge of Souls. Let the Reader seriously consider these Scriptures following, because the denying of this, doth wholly make fruitless the blood of Christ, *Acts* 20. 28. *Rom.* 5. 8, 9. *Eph.* 1. 7. *Col.* 1. 14 *Col.* 1. 20. 1 *Pet.* 1. 19. 1 *Iohn* 1. 2. *Rev.* 1. 8.

4. If an example, how then is the Justice of God satisfied? it must be either by the obedience of him the example, or by our own that follow it: they deny it to be Christs obedience, in making it meerly figurative, and that it cannot be by any obedience of our personal actings; we refer you to what follows in the confutation of the principle of justification by works. And thus the justice of God shall be unsatisfied still. What desperate ruine do these Doctrines bring to guilty souls?

5. What comfort shall a guilty conscience ever finde, but in the satisfaction of Jesus? and what peace shall he have, if Christ be only an Example, unlesse he do fully come up in every tittle of his life and death also, to answer the pattern? which it is impossible for man to do, *Heb.* 4 15. he being without sin, and in that alone accepted, as to a likenesse to us in all things: and the same impossibility is thereof comming up to that pattern in the great matters of his Nativity, Death, and Passion, and the like.

Position 6 *That men are not justified by that righteousnesse of Christ, which he in his own person did fulfill without us.*

1. This was the clear sense of that expression in *Naylers* Letter, formerly hinted, That *whosoever expects to be saved by* *Proofe*

 him

him that died at Jeruſalem ſhall be deceived. 2. *Nayler* delivering his ſenſe of that expreſſion before the Juſtices in *Weſtmerland*, he clearly ſtates the righteouſneſs of Chriſt, by which we are juſtified, to be fulfilled in us. 3. The proof of their next
W. C. Poſition fully cleareth. it 4. Col. *Benſon* at *Kendale* aſſerted the ſame to one of our ſelves, and diſputed for the maintenance thereof.

Confut. 1. Then what ground had *Paul*, to boaſt and glory in the Croſs of Chriſt? *who ſhall lay any thing to the Charge of Gods elect? who ſhall Condemn us?* upon this account, *Rom.* 8. 34. *It is Chriſt that dyed*; ſetting the blood of Jeſus as a full anſwer to all the Challenges of guilt. 2. When we were enemies, we were reconciled to God by the death of his Son, *Rom.* 5. 10. So 3. He his own ſelf bare our ſins in his own body, on the Tree, 1 *Pet.* 2. 24. And 4. He reconciled us in the body of his fleſh through death, *Col.* 1 21, 22. This body, this death, this Croſſe, were certainly all without us. *Rom.* 5. 9. *We are juſtified, Epheſ.* 1. 7. *Have redemption through his blood, even the Remiſſion of ſins.* 5. Nay, juſtification clearly imports, according to the deſign of the Goſpel-grace, a non-imputation of ſin, and a cloathing with that which is the righteouſneſſe of Chriſt, fulfilled in the world, imputed through believing, *Rom.* 4 6. 2 *Cor.* 5. 19, 20, 21. What ſpirituall man may not clearly obſerve the Scripture laying the weight of juſtification upon the death of Chriſt, and his bloody ſacrifice on the Croſſe? *Heb* 9. 26.

Poſition 7. *That men are juſtified by that righteouſneſſe which Chriſt within us enabled us to perform, or (which is in effect, and ſome of them have expreſſed) by inherent holineſſe.*

Proofs Affirmed by *James Nayler*, in a Book of his, This light within you well let you ſee your ſin, bring to repentance, and tenderneſſe of heart, brings you to fear God, and ſo leads up to juſtification and peace, p. 3 *Fawnworth* in one of his pamphlets thus, Condemnation is only the diſobeying of light within, p. 30. *Nayler* ſaies, *We are not reconciled to God, till we be perfectly holy, and able to ſtand ſo in our own power*, p. 25. *A. P.* to the ſame

ſame purpoſe, in a Book ſet forth by him, p. 13. *Chriſt reconciles God, and man, by renewing the Image of God in purity and holineſſe.* Col. *Benſon* and cap. *Ward*, were poſitive in the ſame Principle, in a diſcourſe with one of us at *Kendall* in *Weſtmurl: An: Hodgſhon* one of that way, being asked by Mr. *Ward* Miniſter at *Walſingam*, an account of his Faith, at firſt denyed ſo to do; but he preſſing with that of *Peter*, anſwered, *then I tell thee, I believe to be ſaved, not by the righteouſneſs of Chriſt imputed to me, but by the righteouſneſſe of Chriſt inherent in me.* 1 Pet. 3. 15.

This aſſertion is fully and induſtriouſly confuted by the Apoſtles; and we may cry out, *Gal.* 3. 1. *Who hath bewitched the hearts of theſe men?* Gal. 3. 10. *As many as are of the works of the Law are under the curſe; for it is written, curſed is every one that continueth not in all things, &c.* clearly holding forth an univerſall impoſſibility to fulfil the righteouſneſſe of the law, v. 12. and v. 21. *If there had been a Law given which could have given life, verily righteouſneſs ſhould been by the Law.* But the Scripture hath concluded all under ſin, *that the promiſe by faith of Jeſus Chriſt might be given to them that believe*, Rom. 4. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly his Faith is counted to him for righteouſneſſe, even as David himſelf deſcribeth the bleſſednesſe of the man, unto whom God imputeth righteouſneſſe without works.* v. 6. This Doctrine (believed and practiſed) was the very reaſon of the Jewes ſtumbling at the Goſpel, *Rom.* 9. 30. 31. *Rom.* 10. 3. 4. We might weary you with quoting ſuch Texts as *Rom.* 3. 19. to the laſt: multitude of Scriptures fully clearing up this ſoul-raviſhing truth of juſtification, not by inherent holineſſe, but by faith in the blood of the Lord Jeſus: But we ſhall cloſe it up with theſe inſtead of all, 1 *Cor.* 4. 4. Phil. 3. 8, 9, 10. Confu.

Poſition 8. *That God and man cannot be wholy reconciled, till he be brought into the ſtate of the firſt* Adam, *and able in his own power to ſtand perfect*

We refer the Reader for proof hereof, to a Book of *Naylers*, page 26. where he is ſo confident of this Doctrine, that he Propoſeth it as a Quære to all, as if none ſhould have Proofs

the boldneſſe to gainſay it; your own eyes may ſatisfie you there.

Confut. 1. Is not this to bring us perfectly under the Covenant of works, and to make us our own reconcilers, and ſo to make void the death of Chriſt. But he that hath an ear to heare let him hear what the Spirit ſaith, *Ro.* 5. 10. When we were enemies, we were reconciled to God by the death of his Son, *Rom.* 8. 3. what the Law could not do, in that it was weake through the fleſh, God ſent his own Son to perform.

2. And let the Reader obſerve, that as the merit of Chriſt is by their horrible Doctrine (before mentioned) wholly made uſeleſſe as to righteouſneſſe; ſo by this poſition, the very ſpirit and power of the Lord Jeſus is holy caſt out, as to ſanctification and holineſſe. And ſo this Antichriſtian Generation have totally renounced the Lord that brought them: For, this our ſtanding perfect, is in that aſſertion attributed wholy to our own power. Alas! who knowes not that *John* 15. 4. 5. *Iohn* 1. 16. It pleaſed the Father, that in him ſhould all fulneſſe dwell *Col.* 1. 19. *Phil.* 2. 13. It is God that worketh in you both to will and to do, that is the *Alpha* and *Omega*, the very Author and finiſher of our faith, *Heb.* 12. 2. *Phil.* 1. 6. Theſe are the people that pretend to lead you to Chriſt, that thus leave you to the meer ſtrength of your weak and rotten natures, both for life and holineſs.

4. This bringing us again to the ſtate of the firſt *Adam*, (till which time, this people ſay, God and we, cannot be fully reconciled) is nothing elſe, but to bring us againe under a Covenant of works. And though perhaps to be reſtored to the ſtate of *Adam* may ſeem a glorious thing, yet it will clearly appear to be ſhort of that Goſpel-ſtate you are tranſlated into, to the more infinite advancing of free grace. Are you not clearly told, the ſecond *Adam*, the Lord Jeſus (*Heb.* 7. 22.) is made a ſurety of a better Covenant, *Heb.* 8. 6. Eſtabliſhed on better promiſes? for whereas the firſt *Adam* by that Covenant; Firſt, was to do and live. Secondly, had no promiſe of perſeverance in that ſtate. Thirdly, nor was there a Mediator to interpoſe in caſe of breach, the tenor of the law in it ſelf conſidered as a Covrnant, clearly diſowning any Mediator.

ator. 4. In a word, the ſad condition of *Adam* under ſuch a Covenant, though for a time in ſo good an eſtate, if it be not enough experimentally ſeen in all our falls by his; yet may in the ruine of damned Angels, ſtanding upon the like termes, be known apparently: Firſt, yet in the Goſpell-ſtate, Jeſus Chriſt purchaſed life for us, to be received, not by working, but by believing, *Rom.* 4. 5, 6. And ſecondly, none can take out of his hands. Thirdly, if any man ſin, we have an Advocate with the Father, 1 *John* 2. 2. And Fourthly, are delivered from the wrath to come, *Rom.* 5. 9 So that it will appear, that this reſtitution to the ſtate of the firſt *Adam*, being ſo magnified by theſe men, fully ſpeaks how low their ſpirits are, as to the things of God, how legall their conceptions of the way of ſalvation; and that it is but a miſerable ſtate, in compariſon of what you are brought to by the Covenant of grace; for how doth the miniſtration of righteouſneſſe exceed in glory? 2 *Cor.* 3.

Poſition 9. *That no man that commits ſin, or that is not perfectly holy, can ever enter into the Kingdome of Heaven, unleſs there be a pugatory.*

Proofe *James Nayler* in his Book before quoted, page 26. puts it by way of qnære. And the very reading of the ſaid page, will evidently manifeſt it, that this is not only his principle, but any aſſertion to the contrary, looked upon by him as an impoſſibility or groſſe abſurdity.

Confut. Our Purgatory is the blood of Jeſus, which cleanſeth the ſoul (otherwiſe, as to its perſonall actings very guilty) from all ſin, as 1 *John* 1 7. And though perhaps theſe tremblings and quakings (which the Adminiſtrator at *Hexham* in *his Banners* affirms, page 18 doubtleſſe his falſe Jew could do, and which kind of extaſies, pa. 24. he derives from the Franciſcan Fryars) may be looked upon by theſe people as a Purgatory from their ſins; yet we dare not truſt our eternity upon ſuch impoſtures, or (be they never ſo real) on things ſo evidently, rather the iſſue of legal conviction, and the horror of an unbelieving ſoul, then of any ſaving knowledge of the Goſpel. How eminently doth this one Poſition lay the very whole deſign of theſe men unanſwerably naked and bare, as to an overturning of.

of righteouſneſs by the blood of Jeſus: our way, and the only way into the holy of holies is by that blood, *Heb.* 10. 19, 20. by faith, in which a ſoul otherwiſe wicked, ungodly, *&c. Rom.* 4 5 is juſtified; and though guilty as to his own actings of many infirmities, ſhall be abſolved and ſtand undenyably righteouſe before the Tribunal of the Father. But alas, how ſottiſh are the ſpirits of theſe men in this diſcovered to be? how groſly ignorant of the great buſneſſes of juſtification of ſinners by faith of Jeſus Chriſt, that dare truſt to ſo filthy rags in the preſence of ſo juſt and ſo holy a God?

Poſition 10. *No real Saint, but he that is perfect, and perfectly holy in this life, and doth not ſin.*

Proofs It is the deſign of *Nayler* in his Book in ſeveral pages to prove this, ſee his Book page 21,22. *Nayler* hath oft ſpoken it of himſelf, and ſaid, he wineſſed it. So *G. Fox* hath done, others ſome
W. C. of us do know have ſaid, they witneſſe perfection in *Nayler*. Nay ſo far doth *Farneſworths* ignorance of the Goſpell proceed, that in his Book page 20. he thus writes, *They ſay they can never overcome the body of ſin, or be made perfect here; and they ſay no unclean thing ſhall ever enter into the Kingdom of God.* How doth this agree? Its one of their ordinary out-cries againſt the Miniſters, becauſe they oppoſe this doctrine. And 'tis the moſt general Doctrine of all their Books and Papers.

Conſut. 1. Let the Reader conſider, there muſt be of neceſſity a diſtinction of the word *Perfect* and *perfection* in Scripture; though we know this Generation of men will cry down diſtinctions, and pronounce that curſe againſt us, Rev. 22. as if we added to the word. Yet the following caſes will evidence the abſolute neceſſity of diſtinctions, if the unity of truth, and the faithfulneſſe of the word be owned at all, read 1 John 1.8,10. *If we ſay that we have no ſin, the truth is not in us*; compared with 1 John 3. 8, 9. *Whoſoever is born of God doth not commit ſin*, read 1 John 5. 16. *There is a ſin to death, and there is a ſin not to death.* So *Eſay* 9.7. *of his* Goverment *there ſhall be no end*; compared with 1 Cor. 15. 24. *Then commeth the end, when he ſhall deliver up the Kingdome &c.*

2. Now as to a neceſſity of it in the caſe in hand, conſider the

the various use of the Word in Scripture, *Phil.* 3. is very full, verse 12. Not as though I had already attaind, either were already perfect, compared with verse 15. (where it is a word of the same root) the Apostle speaking of the Saints, and taking in himself in that expression, addes, *Let us therefore, as many as are perfect, be thus minded.* In which is plainely evident, that *Paul* shall grosly contradict himself, un'esse there be a distinguishing betwixt the variety of the sense of the world *Perfect.*

3. That *perfection* therefore, verse 12. *is perfection in Glory* as the verses both before, and presently following it, do fully clear; its that for which *Paul* was apprehended of Christ, as is evident, 1 *Cor.* 13.10. where tis opposed to *Pauls* present state. *When that which is perfect is come, then that which is in part shall be done away*; clearly meaning his enjoyment of God in Glory, as is plain, verse 21. *Now we see through a Glasse darkly, then face to face.* Now the same word (perfect) in v. 15. that it cannot possibly be meant of the same sort of *perfection* is evident, for as the Apostle tels you, *that he enjoyning the perfection*, v. 15. is yet short of, *and is pressing forwards towards the perfection*, in v. 12. as to a thing thats yet before, so taking the word in both places in the same sense, it were a contradiction for him to say he is perfect, and is not perfect. For the true meaning thereof, we give you three Scriptures, 1 *Cor.* 2.6. *Howbeit, we speak wisdome among those that are perfect*, 1 Cor. 14.20. *In malice be ye Children, but in understanding be ye men, or be ye perfect* (for the world is the same with the former Text.) *Heb.* 5. last. *Strong meat belongs to those that are of full age*, or that are *perfect.* In all which places, it is evident in it self, that the word imports *Christians grown up to more knowledge in the Gospel, then others had, who are in these quotations, called Babes.* From the consideration of this Text, it may be fully seen, that perfection of Saints here, is not that absolute perfection in glory, which *Paul* professed he had not attainted to; but that comparative perfection, of being grown up to more then ordinary measures of Grace and understanding, much beyond the attainment of Babes in Christ

2. As for our perfection by justification, the Scriptures fully hold it out upon the account of the imputed righteousnes of Christ,

Christ, whereby the spouse appears altogether lovely; not upon the account of her own holiness; for so she is black, and an infant in her blood; but we know that 'tis not this perfection they speak of, as he that hath but looked into their Books may presently discover.

3. There is a perfection which the Scripture expresseth integrity by; as that word speaks the truth of grace in opposition to hypocrisie. Thus *Job* is called *perfect*, Job 1.1. but that this perfection doth not imply a totall absence of sin, is plain; witness his sinfull passionate *cursing the day of his birth*, Job 3.3. *Let the day perish wherein I was born*, Job 6.8,9. *Oh that it would please God to destroy me, that he would let go his hand, and cut me off.* See his own confession, *Job* 9.20,21. *If I say I am perfect, my own mouth shall prove me perverse.* Thus *Asa* is called *perfect*, 1 King. 15. 14. *The high places were not removed*; *nevertheless*, Asa's *heart was perfect with the Lord all his dayes.* Here is the perfection of *Asa's* heart with God, & that all his dayes; yet you shall finde, first, he took not away the *high places*, which was a great sin. Secondly, he took the gold and silver out of the treasures of the house of the Lord, and sent them to the King of *Syria*, and made a *League*, 2 *Chron.* 16.7,9. Thirdly, he was wroth with the Seer, and put him in the Prison-house, verse 10. He had also oppressed the people the same time, verse 10. And in his disease sought not to the Lord, but to the Physician. So that you may clearly see in what respect he was said to be perfect. As for other examples in this kind, by this time it may be clearly understood in what sense the spirit calls them perfect, who otherwise had their personall grosse infirmities.

4. You are to distinguish betwixt the perfection of God, and the perfection of the Creature, in reference to that Text, *Mat.* 5. *ult.* In which place perfection cannot signifie that which brings up to an equality with God, but a similitude, unlesse you run upon that blasphemous principle of equality with God, of which we have said enough before.

5. By our thus comparing Scripture with Scripture, we expect (from their former usage in this kind) they will charge us with pleading for sin, though we are but discovering the im-

imperfections of the best Saints, lest they should live upon their own righteousnesse, (which to set up and establish, in opposion to that of Christs imputed, is evidently the design of *Quakers.*) And that so the strength of the Lord may be made perfect in their weaknesse; did the spirit plead for sin, when he rehersed the faults of Saints? or *Paul*, *Rom.* 7. when he cryed out of the body of this death? or when he discovers the unevenness of *Peter* Judaizing? *Gal.* 2. or Christ when he writes to the seven Churches, and discovers their sin, *Rev.* 2. 2, 3, 4. and tells the purest of them, their strength is yet but little, *Rev.* 3 8. Hence you may discover from Christ, the Spirit, &c. their manifesting the imperfections of the choisest Saints, that to discover it, is not to plead for it, unlesse you will blaspheme the holy one of *Israel.* And let all Christian Readers consider, that it is far from us to plead for iniquity; but the great part of our work is to reprove it in whomsoever; and to presse mortification and spirituall life, and communion with God, that so they may presse forward to perfection, as the design and mark of their souls, *Phil.* 2. 14. and have the attaining to that blessed state upon their hearts exceedingly, though it be to the best at present a thing before, and that which they have not already attained, nor shall do, till this corruption have put on incorruption. Yet are there gloriouser and fuller measures of holiness then yet the best enjoy, that may be attained here, which though attained to, do leave us short of that perfection we do wait for in glory; yet may be a quickening Argument to draw out and exercise their Souls in pressing forwards continually.

Position 11. *That every man in the world hath a light within him sufficient to guide him to salvation, without the help of any outward light or discovery.*

Farnsworth in his Book, p. 51. *Every one mind the light of God within you.* *Iames Nayler* in a Book of his, page 2. *All People cease from your out-side lights, and turn to the light of God within you,* (and this he ignorantly makes to be the sure word of Prophecie, 1 *Pet.* 1. 19) The said *Nayler* in discourse with one of us, *W. C.* at *Kendale*, affirmed, *That every man in the world had*

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a light within them ſufficient to guide them to ſalvation, &c. and this he extended even to *Indians*, that never heard the Goſpel: But the generall ſtream of their words and papers, ſpeak as fully.

Conſut. By their conſtant expreſſions both in ſpeaking and writing, and by their calling off from all outward teaching, it is evident, that by this light, they mean the principles within, left in the Spirit of every man ſince the fall, the ſame light which an *Indian* hath, which never heard of Chriſt by any outward diſcovery; for one of us in diſcourſe with *Nayler*, propoſing whether *Indians* that never heard of Chriſt by any outward diſcovery, had a light within them ſufficient to guide them to ſalvation; he affirmed they had, & when the experience of the Saints in *New England* to the contrary was produced, he anſwered, *If any Indian were preſent, he would juſtifie the contrary.* Thus will men to bear up an opinion, affirm the things they do not know. Now that this naturall light which an *Indian* that never heard of Chriſt may have, cannot bring to ſalvation, we deſire to propound theſe conſiderations following:

W. C.

1. No light can bring to ſalvation, but that which diſcovers Chriſt, 2 *Cor.* 4 3. *If our Goſpel be hid, 'tis hid to thoſe that are loſt*, where the Apoſtle poſitively concludes the hidings of the Goſpel to an evidence of a loſt eſtate, *Joh.* 17.2 Now Chriſt is not known by the light of nature, *Mat.* 16.17. *fleſh and blood hath not revealed theſe things unto thee.*

2. God doth clearly ſhew a diſtinguiſhing grace in the diſcovery of Chriſt. *Mat.* 13. 11. *To you it is given to know the myſteries of the Kingdome of Heaven, to them it is not given*; in which is apparent, all have not the knowledge of the Goſpel given.

3. Thoſe that lived in the higheſt improvement of reaſon, being without Goſpel-diſcoveries, did not, and could not apprehend God in Chriſt, 1 *Cor.* 1. 21. 1 *Cor.* 2. 14. *The naturall man receiveth not the things of the ſpirit of God*, &c. *neither indeed can be*, &c. here is the impoſſibility of naturall principles, to give out the knowledge of Chriſt.

4. Rom. 10. *Faith comes by hearing, and hearing by the word of God*; not by the inward light or diſcovery, which all men have

have, but by the word of the Lord outwardly made known.

5. If they ſhall ſay, that every man hath the knowledge of Chriſt by ſpeciall revelation, and that immediate: then they ſpeak that which is contrary to the common and known experience of thouſands, who converſing with *Indians* never found the leaſt hint of a Chriſt among them, many of them, whoſe confeſſions are in print, having been wrought upon by the preaching of the word by Mr. *Eliot*, *&c.* have clearly declared, they knew nothing of the true God and Chriſt, before the publiſhing of the Goſpel to them.

6. We pray the Reader to conſider what ſad and lamentable effects will flow from this Doctrine, to the utter undoing of the ſoul.

1. This is to forſake the Fountain of living waters, not going out to Jeſus for light; but *Jer.* 2. *digging to themſelves broken Ciſterns*, leaving the Son of righteouſneſſe, to live by the light of their own Candle.

2. Tis a confining our attainments to the improvement of this naturall light, which muſt needs keep men both as to light and power under legall performances and diſcoverie.

3. Hence do men account their tremblings and quakings, as their perfection, they being at the beſt, but the improvements of an awakened naturall conſcience, without the ſouls applying of Goſpel-promiſes, as to juſtification by the blood of Jeſus.

4. Hence the ſouls believing, and the Acts of Faith in the blood of Chriſt are ſuch ſtrangers to theſe people, as never to have the leaſt hint in any of their words or writings; and what they have ſpoken of Faith in general, as *Farnſworth* in his diſcovery of Faith, doth manifeſt their exceeding ignorance and darkneſſe in the great buſineſs of the Souls believing in the Lord Jeſus.

5. Hence comemen under the unavoidable chains of Satan, who leads them captive at his will, whileſt by this means they deprive themſelves of any ſtanding rule to try the ſpirits by but walk in ſuch irregular and ſinfull wayes, as do evidently ſpeak how unable that their light is to diſtinguiſh betwixt duty and deluſion.

6. And what is elſe the reaſon of their bitter rayling and reproaching the inſtitution of the living God, the Ordinance of preaching the Goſpel of Chriſt crucified, ſpeaking all manner of evill againſt us for the works ſake, their deſign being in their reproaching of the Miniſters, evidently apparent to ſtrike down the very work of preaching the Goſpel, &c.

Poſition 12. *That there is no need of any outward teaching by reading or hearing the Scriptures opened or applied?*

proof. *George Bateman* in his anſwer to Mr. *Ledgard*, p. 21. affirms, *If the promiſes (there named) be fulfilled in any man, then what need have ſuch of Scripture teaching without them, when they have received the ſame ſpirit within them, by which all true Scripture was written?* p. 22. *If any ſoul be once made one with God, who dare deny but that all true Scripture is fulfilled in them, and that ſuch ſouls have no need of any to teach them.* Farnſworth in one of his Books, p. 29. *minde the light within, here is your teacher, this light obeying it, and here is your condemnation, this light diſobeying it.* See *James Nayler* in a Book of his, called, *the glory of the Lord, ſhining out in the North*, p. 2. *All people ceaſe from their out ſide lights, and return to the light of Chriſt in you, and this light is not a Chapter without you in a Book; and this light did the Apoſtles every where bid to take heed to, till the day dawned*, 1 Pet. 1. 19. (Let the Reader obſerve the palpable blindneſſe of the man, in the groſſe miſ-interpretation of ſo plain a Text.) *What need we the teachings of men*, ſaith another, in a paper of his, in the hands of one of us. *William Strickland* walking up the ſtreets in *Kendale* naked, except that he had a ſhirt on, publiſhed the ſaid principle; one of us both heard it, and ſaw him in that immodeſt Garb. *Miles Bateman* affirmed the ſame before the whole Congregation at *Kendale*. And *George Fox* pretended, *he had all from within*, though his jugling was preſently diſcovered, a Concordance being ſent to him from *York* to help his memory. *Miles Hawd* in the ſame Congregation affirmed, *That whoſoever did refer any man to any light but that which is within him, is a Deceiver.* And being by one of us admoniſhed to take heed of ſuch blaſphemy, and urged with Chriſts referring

What means that expreſſion twice repeated true Scripture? Is any of the Scripture falſe.

W. C

ring to the Scriptures, and *Pauls* referring to the Doctrine he had preached before, *Gal.* 1. 8. he blaſphemouſly, and in much heat of ſpirit, repeated the ſame again, *John Audland* affirmed, *No need of outward teaching*, in diſcourſe with us at *Newcaſtle*.

Conſut.

1. This is clearly to make Scriptures uſeleſs; for as they are a light without, ſo there is no taking of them, but by hearing or reading, the ſpirit going along therewith. And are the Scriptures uſeleſs? Then why doth Chriſt command the Jews to ſearch the Scriptures? *John.* 5. 39. *Paul* commands *Timothy* to read the Scriptures, 1 *Tim.* 4. 13. Give attendance to Reading, 2 *Tim.* 3 15. All Scripture is given by inſpiration of God, and is profitable, &c. and ſo not uſeleſs, *Col.* 4. 16. the Apoſtle ſayes, *When this Epiſtle is read among ſt you, cauſe it to be read to the* Laodiceans, *and that you alſo read that from* Laodicea, *Luke* 4. 16. Chriſt himſelf ſtood up for to read the Scriptures.

2. Wherefore were the Apoſtles ſent forth, if outward teaching be uſeleſs or needleſs? *Mar.* 16. 15. *Mat.* 10. 7. As you go, preach. Go preach the Goſpel to every Creature, *Mat.* 28 *ult.* Go teach all Nations. And let the Reader obſerve, they did not only go to preach for converſion, but for the building up of Saints; *Acts* 14. 23. they turned again to *Lyſtra*, and *Iconium*, and *Antioch*, confirming the ſouls of the Diſciples, *Acts* 15. 36. Let us go again and viſit every City wherein we have preached the word of the Lord, v. 41. they went through *Syria* and *Cilicia* confirming the Churches. And why left they Elders in every Church, but for the building up the body? *Acts* 14. 24 *Act.* 20. 17. *Eph.* 4. 11.

3. The great work of Chriſt at his aſcending to his Father was to ſend forth Officers for the *perfecting of Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt*, as is moſt undeniably proved, *Ephſ.* 4. 11, 12: and to continue to the end of all things, till the Saints (even thoſe yet unborn) be come to a perfect ſtature.

4. The Apoſtles, in purſuance of the will of Chriſt, *Ordained Elders in every City*, Acts 14. 23. *who are Officers for the teaching the Houſe of God, labouring in word and Doctrine*, 1 Tim. 5. 17.

5. 17. Set down qualifications of Paſtors, 1 *Tim.* 3. Biſhops and Deacons, to *Tit.* 1. 5. *For this cauſe I left thee in* Crete, *that thou ſhouldeſt ordain Elders in every City.* 2 Tim. 2. 2. *Commit thou haſt heard to faithfull men, able to teach others.*

Now let every Chriſtian judge, to what end doth Chriſt ſend forth his Apoſtles, and other Officers, if outward teaching be needleſs? what folly, nay, what ſin had they been guilty of to hazard, nay, to ruine themſelves? 1 *Cor.* 4. 13. 2 *Cor.* 4. 8, 9. 2 *Cor.* 11. 23. if outward teaching were needleſſe, to what purpoſe ſhould Chriſt ſo eminently engage by promiſe to go along with them, both in their ſucceſs and ſufferings? *Mat.* 28. laſt. *Luke* 10. 16. 1 *Theſ.* 4. 8. he that deſpiſeth, deſpiſeth not man, but God, if outward teaching be needleſſe; for they can but ſpeak to the ear, as appears by the fruitleſneſſe of their labours often, and the worlds reſiſting them, *Acts* 7. 54. *Acts* 13. 45. the Jews ſpoke againſt the things ſpoken by *Paul*, contradicting and blaſpeming: And though it were neceſſary the word of God ſhould be firſt ſpoken to them, yet they put it from them, *Acts* 28. 24. How clear is it from Scripture aſſertion and example, *That faith comes by hearing, and not by minding a light within*, as *Rom.* 10. 14, 15, *Gal.* 3. 2. *Acts* 13. 48. *Epheſ.* 1. 12, 13? And laſtly, (though we might much more) yet we ſhall adde but this, the Lord was pleaſed eminently to ſeal to their outward teaching, as to his own Ordinance, by thoſe fair Epiſtles miniſtred by them, and written by the Spirit of the living God, *viz.* the multitude of men converted from darkneſs to light by their Miniſtry, and from the power of Satan unto God, 2 *Cor.* 3. 3. 1 *Cor.* 4. 15. *Acts* 2. And we dare appeal to the expericuce of the Saints in *England*, whether the Miniſtry in *England* have not full and undeniable ſeals to their Miniſtration, in the witneſſe of Chriſt thereto, in making them fruitfull Fathers to beget many Souls to converſion by the Goſpel.

Poſition 13. *That the Scriptures are not the word of God, but a declaration of the conditions of them that ſpoke them forth.*

Proofe. *James Nayler* being asked by the Juſtices in *Weſtmerland*, whether he believed the written word, to be the word of God, an-

answered, *I know no such thing*, See Mr. *Higgisons* Book, page 78. and this passage one of us also heard. *Farnsworth* in his Book called, *A discovery of Faith*, page 6. cries out against Ministers, because they say, the Letter is the word; and the four Books, *Matthew*, *Mark*, *Luke*, and *John*, the Gospel, page 12. A paper one of us hath from them, hath this passage in it; they say, *the Letter is the word*, which is false. To this purpose is that of *George Bateman* to Mr. *Ledgard*, page 25, 26. As also their casting away their Bibles. *William Strickland* told Mr. *Archer*, *If he had never read the Bible, it had been better for him.* How constantly do the Scriptures passe under no better name from them, *then the Saints Conditions*, Davids, Moses, Isaiahs, Pauls *conditions*; and a declaration of the condition of them that spake them forth. W. C.

This position is so grosse, that we hope it will never sink into any Christians heart, but will be a confutation to it self in the thought of any sober-minded Christian: yet we shall propose these things. *Confut.*

1. That when the word of the Lord came to the Prophets *Samuel*, *Isaiah*, *Jeremiah*, &c. it cannot be understood of the word that was made flesh, the Lord Jesus; but must necessarily signifie that mind or Message of the Lord contained in those words or Scripture-Writings, as 1 *Sam.* 15. 10. *Then came the word of the Lord to* Samuel, *saying*, *It repenteth me that I have set up* Saul *to be King*, Isaiah 38. 5. *then came the word of the Lord unto* Isaiah, *saying*, *say to* Hezekiah, &c. *I will add unto thy daies fifteen years*, Jer. 14. 1. *The word of the Lord that came to the Prophet* Jeremiah *concerning the dearth*, Judah *mourneth, and the gates thereof languish.* Its a grosse absurdity to say this word of the Lord was Christ; and it is as much to say, they were the experiences of those Prophets, or their conditions; but they were the word of the Lord by the Prophets, spoken to the persons therein concerned.

2. As for the phrase in the New Testament, the word of God, it is clear, both Christ and the Apostles in their mention thereof, do understand that which they spoke, preached, or wrote, and not the person of Christ, of the Father, or Spirit. So Christ speaks to the Jews, *Mark* 7. 13. making the word of God of none

none effect by their traditions, which word can be underſtood alone of that fifth Commandement, v. 10. *Honour thy Father and thy Mother*, Luk 11.28. *Bleſſed are they that hear the word of God and keep it*; which plainly hints, a word ſpoken, written, or engraven, &c. not the eternall word, the Lord Jeſus, *Rom* 10. 17. *Faith comes by hearing, hearing by the word of God*, where the word preached, or the Scriptures of the Apoſtles which we now have, is plainly called, *the word of God*.

3. As for thoſe writings of the Prophets and Apoſtles, that they are the word given forth from the living God, and of authentical and undenyable Authority over every Conſcience good and bad, we could fill pages with the proofs and evidence thereof; but the Reader may obſerve, we are ſpeaking of the Scriptures in reference to theſe mens cavils, and no further. And ſo ſhall (leaving ſo plain, ſo fundamentall a principle) rather fall upon their own notion of the word of God, calling it, *A Declaration of the conditions or experiences of them that ſpoke them.*

1. This is fully to take away the very Foundation of the Faith of Saints, which is only built upon the Authority of God, not upon any experience of the beſt Saints, or the Declaration of it, *Luke* 24.25. *O fools and ſlow of heart, to believe all that the Prophets have ſpoken:* where Faith is bottomed upon Scripture Authority, as *Acts* 18.28. Appollos *mightily convinced the Jews, ſhewing by the Scriptures that Jeſus is the Chriſt*, Acts 28 23 Paul *perſwaded them concerning Jeſus, both out of the Law of* Moſes, *and out of the Prophets.* Now, be this Law and the Prophets what they will, if they fall any thing lower then the truth and word of God, they can be no bottom for the Faith of Saints, and *Paul* takes a weak argument to convince them by. And yet, that thoſe were not the conditions of thoſe Prophets, or the experience of things fulfilled in themſelves, is as clear as the day, to any not groſly ignorant; and eſpecially from 1 *Pet.* 1.10, 11, 12. *Of which ſalvation the Prophets have enquired, and ſearched diligently who prophe ſyed of the grace that ſhould come unto you, ſearching what or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but*

unto

unto us they did minister the things which are now reported unto you, by them that have preached the Gospell unto you. And as in this its clear, that they spoke not forth their own conditions and experiences; so also the Apostle sends the Saints to a word of prophesie, as a more sure foundation of faith, then the most glorious experience or enjoyment in the world, 2 *Pet.*1.18,19.

2. This is to make the Scripture lose his Authority, save only when we experience it, or where it is fulfilled in mens souls, and so doth make void every command and promise; and all wicked men that can experience little of it, shall be left excusable before God at the last day, because not having the Scripture fulfilled in themselves, (according to the Quakers Doctrine) it had no authority over them. This is the most pleasant Doctrine for desperate Atheists that can be. Whereas *John* 12.48. *He that receiveth not my words* hath them not fulfilled in him; *yet the words that I have spoken, they shall judge him at the last day.*

3. This at once nuls and destroyes the divine Authority of the whole Historicall and Prophetical part of the Scripture, together with all the threatnings of Scripture, of Hell, and judgement (unlesse they say, the Saints have those threats of Hell fulfilled in themselves, and that condition of *Dives* in Hell, is the condition of Saints) as also the promises therein of mercies yet to come, their futurity denying their being the already experiences of the Saints.

4. Consider what impossibilities, contradictions, falshood, doth this wofull Doctrine bring upon most parts of Scripture; wherein such things there spoken of, were not, could not be the conditions of either God that gave the word, or the Prophets and Apostles that published it.

In the close of this consideration, we desire to mind you of the reproachfull termes this people every where give to the written word, though the spirit, *Rom.*15. saith, These things were written, that we through patience, and the comfort of the Scriptures might have hope. And the Holy Ghost still refers to the written word, *Luk.*20.17. *Joh.*15.25. *Heb.*10.7. 1 *Pet.* 1.17. because it is written, *be ye holy as I am holy*; where the spirit of God doth evidently put an authority upon the written word, which is the same in signification and thing, with the

word of Scriptures, of which see how glorious things the Holy Ghost reports thereof (how slightly soever the *Quakers* esteem thereof) 2 *Tim* 3.15,16,17. *The holy Scriptures, which are able to make thee wise to salvation. All Scripture is given by inspiration from God, and is profitable for Doctrine, for reproofe, for correction, for instruction in righteousnesse: that the man of God may be perfect, throughly furnished unto all good works.*

Position 14. *The spirits are not to be tried by Scripture.*

Proofe. *Miles Hawd* in the Congregation at *Kendale*, asserted, *that he that referred to any light without, was a deceiver.* In a paper of theirs, one of them reckons this up as one of the errors of the Priests, (as he cals them) *they profess the Scripture to be the rule, and the touchstone to try withall.* A Book called *Severall Papers*, set forth by *A.P.* p. 19 saies; *the worlds Touchstone is without them, and they try the living by the dead, the spirit by the letter, the Saints Touchstone is within, whereby they try the spirits whether they be of God or no:* which evidently demonstrates, they allow no tryall of the spirits by the written word.

Confut. 1. Hear what the spirit saith, *Isa.* 8.20. *To the Law and to the Testimony, if they speak not according to this, it is because there is no light in them.* 2. This is to withdraw the soul from the judgment or determination of God, whose revealed will the Scripture is, as above is shown. 3. This is to open a gap unavoidably to all Satans delusions, as you may see by the short Relation of *Quakers shaken*, in the case of *John Gilpin*; and we can no otherwise look upon this, than the very Hold Satan hath to keep this people under his delusions, by couzening them thus, to stop their eyes against the light, *Joh.* 3.20. for what else shall be the Touchstone but the word of God? 4. And how strong are the perswasions of errour? How fully doth Satan pretend in the soule, to be an Angell of light? And wherein shall man distinguish? 5. The *Bereans* searched the Scriptures, whether these things were so, *Acts* 17.11. trying the Apostles themselves by the written word. 6. And Christ himself leaves the very proofe of himself to be the *Messias* to the Scriptures, *Joh.* 5.39, *Search the Scriptures, for in them ye thinke ye have eternall life, and they are they which testifie of me.*

Position

Position 15. *That there ought to be no sense, meaning, or exposition given, or studying of the Scriptures.*

Their common expression is to him that opens or shews them the interpretation of any Scripture, *Cursed is he that adds, or the plagues are upon thee for adding to the Scripture.* Jo. *Andland* a few daies since, being for his railing and publike disturbance, called before the Magistrates, and there pleading against the Ministry, alledging that Text, *Jer.* 5. 31. *The Priests bear rule by their means*; one of us laboured to convince him of this ignorance in that gross mis-interpretation, *for by means he understood their maintenance*, shewing, that that Text doth most evidently hold this sense, That those Priests bare rule by the means of the false Prophets: the said *I. A.* presently cried out, *Thou addest, thou addest.* The same man having called another of us deceiver, was asked, *whether he heard him preach any thing contrary to the truth the day before; telling him withall, he preached that which he had prayed, and studied the Scripture for: presently the said Andland* (as if studying the word, were enough to convince a man to be a deceiver) cried out, *there thou shewest thy self.* One of their papers in the hands of one of us, wickedly rails thus, *Away with all your conjuring studying, away with all your Stage-play preaching.* And 'tis their known and constant Principle, Though their grand Master *Fox*, was not able enough in this point, but discovered his imposture by his concordance to the Bible, sent him from *Yorke* to *Kendale*. *Proofe.* *W. C.* *S. H.* *W. C.*

As to this, let the Reader consider, *Neh* 8. 8. *Ezra* read in *the Book of the Law of God distinctly, and gave the sence, and caused them to understand the reading.* Luk. 24. 27. *Christ began at* Moses, *and all the Prophets, and expounded therein all things concerning himself*, Mark 4. 34. *He expounded all things to his Disciples*, Acts 28. 23. Paul *expounded and testified the Kingdom of God out of the Prophets*, Acts 8. 30. to ver. 35. Philip *expounded the mind of the Holy Ghost in that Prophesie of* Isaiah *to the Eunuch who read it, and yet without interpretation knew not the meaning of it.* Christ sends the Pharisees to study the meaning of Scripture, instead of cavilling, *Mat.* 9. 13. Go learne what that meaneth. And *Peter* tels you in the writings of *Confut.*

Paul, there are many things hard to be understood, 2 Pet. 3. 16. *which the unlearned, and unstable wrest, as they do also other Scriptures unto their own destruction.* But to say there is no sense or meaning in the Scriptures, shews so grosse ignorance, nay, such senselesnesse in these people, that this may suffice: And for the studying of the word, read the Command of Christ for searching it, *Joh.* 5. 39. of *Paul,* 1 *Tim.* 4. 13. Give attendance to reading, *Col.* 3. 16. Let the word of God dwell in you richly in all wisdome. *Timothy* must be nourished up in the word of truth, and of that good Doctrine to which he had attained, 1 *Tim* 4. 6. must give himselfe wholly 1 *Tim* 4. 15. to reading, exhortation, Doctrine, that his profiting might appeare to all. 2 *Tim* 2. 15. Study to shew thy selfe approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 *Tim.* 3. 15. From a Child thou hast learned the holy Scriptures, &c. out of which the man of God must labour to be throughly furnished unto all good works.

Position 6. *They cry down Baptisme with water, and the Lords Supper, as being but types and shadows ceasing upon the appearance of Christ within them.*

Proofe. A Book called *Severall Papers,* set forth by *A. P.* p. 19. thus, The worlds Baptisme is without them; the Saints Baptisme is within them: the worlds Communion is without them, taking a little Bread and wine, *&c.* which is carnall: the Saints Communion is within. Compare this with *George Bateman's* answer to Mr *Ledgard,* p. 29. disputing with him about Baptisme, *&c.* saies, That Baptisme and the Lords Supper, *&c.* Christ when he was in the flesh left them as types of another nature, and this pointed at Christs appearing in the spirit; and as the types under the Law ended when Christ appeared in the flesh; so these types (viz. *Baptisme and the Supper of the Lord*, for of them he speakes there) end, when Christ appeares in spirit. To which adde that of *Farnsworth* in his Pamphlet, entituled, *A Discovery of Faith,* p. 11. All your Baptisme, such as are invented from the Letter, the carnall mind invents them: these are for the fire; for they are the works of the flesh. Read him also, page 13.

What

What ſoule that lives under the kingdom and Scepter of the Lord Jeſus, will not abhorre theſe opinions, that deſtroy and wholly take from the Saints theſe two great Myſteries. We ſhall but briefly therefore propoſe, 1. That our Lord Jeſus appointed his Diſciples to *baptize with water*, *Ioh.*4.2. *Mat.*28. *ult.* 2. The Apoſtles practiced it quite through the *Acts*, *Acts* 2.41. *Acts* 8.12,13,16,36 Here is Water, what hinders but I may be baptized? read v.38. *Acts* 9.18. *Acts* 18.8. 1 *Cor.* 1. 14 5,16. And for the *Supper of the Lord*, ſee the inſtitution, *Mat.*26.26. 1 *Cor* 11.23 where it is an Ordinance eſtabliſhed, to continue in practice till our Lord Jeſus come againe, *v.* 26. which comming, cannot be meant of that coming in the ſpirit, which theſe men ſpeak of, for ſo he was come already to them, being already Saints. And as this Text doth fully cleare their continuance in the Church till the laſt day: ſo where Baptiſme and the Super of the Lord are called types in Scripture, to ceaſe upon the coming of Chriſt in ſpirit, we demand a Text. What a plaine addition is this to the word of God, by thoſe who ſo frequently curſe the Miniſtry, in their explications and applyings of Texts, as if they added to the ſayings of the Prophecies of that Book? And how apparantly doth this principle ſpeake their teaching, inſtead of Goſpel-Doctrines, and the Commands of Jeſus, the fond imaginations of their own braine, and diviningſ of their own heart. *Confut.*

But we truſt we ſhall need to adde no more to the ſatisfying of thoſe, who have eaten of the fleſh, and drunke of the bloud of the Lord Jeſus, and been baptized into his death, and found the power and vertue of theſe bleſſed Ordinances. What ſoule that is not under the ſtrong deluſions of Satan, dare caſt off as ſo ſleight things, or blaſpheme with ſo vile reproaches (as theſe men do) thoſe ſacred inſtitutions, which the Lord Jeſus left to his Churches, as ſuch eminent memorials of his bleſſed love.

Poſition 17. *That there is no mediate Call to the Miniſtry.*

This was aſſerted by *Thomas Willan* of *Kendale*, in the publike Congregation there, on a Lecture day, in the hearing of one of us, *W.C.* the ſaid T. *W.* (according to the cuſtome of *Proofe.*

that

that Generation, to propheſie lies in the name of the Lord) pretending to the man that preached, he was ſent of God to ſpeake to him: then the ſaid Maſter demanded, *Whether he was ſent by a mediate or immediate Call:* upon which propoſall, being baffled in the proofe of his own immediate Call, which he pretended to; with a loud voice cried down all mediate Cals to the Miniſtry, as not of God, and 'tis one of their common exceptions againſt the Miniſters of the Goſpell, as being ſent forth by the Ordination of men, not conſidering the inſtitution of Chriſt for ſuch proceedings.

Confut. That a mediate Call (ſince the time of thoſe Apoſtles, who being to be witneſſes to the world of all that Jeſus ſaid and did, were to be ſuch as had accompanied the Lord Jeſus in the daies of his fleſh, *Acts* 1.21. and received their Call from Chriſt immediately, being inſpired by the Holy Ghoſt, 1 *Pet.* 1. 21. and able to evidence their call, and confirme the Goſpell they committed to poſterity, by infallible teſtimonies of mighty ſignes and reall miracles, 2 *Cor.* 12.12. in the way of the Goſpell for ſending forth its Miniſters, is apparent to whomſoever ſhall read thoſe Texts, *Acts* 14.23. When they had ordained them Elders in every Church, *&c.* 1 *Tim.* 4. 14. Neglect not the gift that is in thee, that was given thee by Propheſie, and the laying on of the hands of Presbytery, *Tit.* 1. 5. For this cauſe I left thee in *Creet*, that thou ſhouldſt ordaine Elders in every City, 2 *Tim.* 2. 2. The things thou haſt heard of me, that commit thou to faithfull men able to teach others. In *Titus* 1. and 1 *Tim.* 3. The Apoſtle at large leaves direction for the qualification of ſuch as ſhould from time to time be ordained to the Office of Elders in the Churches in a mediate way: for to preſcribe Rules to an immediate Call, is impoſſible. But how confident ſoever theſe men are againſt the mediate Call to miniſteriall work; yet as we dare oppoſe the above written word of the living God, againſt all raylings and revilings, as enough to cruſh in pieces all gain-ſaying pleas; ſo there hath been ſo much, and ſo convincingly on every hand written in defence thereof, that we dare not queſtion the eſtabliſhment of all ſober ſpirits in that truth, and ſhall add no more to overturn the gain-ſayings of this beſotted people.

Having

Having thus gone through the more groſſe *Poſitions*, which are the very foundations and principles that ſupport this Antichriſtian Rabble; we ſhall preſume to ſtay the Reader with ſome of their principles of leſſer value; which though (as the Reader may obſerve) are of inferior note, yet this ſort of people lay no leſſe weight upon them, than to place the greateſt part of that greae *Diana* of their imaginary perfection in the obſervance of them, and even to damne all that oppoſe them therein, and cry down the Miniſtry of the Goſpell, becauſe of their non-compliance with them in theſe ſo rotten principles. We could have given proof ſufficient, that theſe principles that follow, are clearely and fully owned by them; but they are ſo evidently the very marks and diſtinguiſhing badges of their irreligion, ſo conſtantly practiſed by them, and ſo plainly known to all that know this ſort of men, that we ſhall, once for all, ſatisfie the Reader. We ſhall not need to produce any evidence, but only ſtand upon the confutation.

Principle 1. *Not to ſalute any.*

THe commands of our Lord Jeſus and his Apoſtles may be a ſufficient anſwer to ſhew the folly of this principle, which they ſtand ſo much upon, and for which they ſo often call the Miniſtry *Prieſts, and Antichriſtian, &c.* Let the Reader ſeriouſly conſider that full Scripture, *Mat.* 5. 47. If you ſalute your Brethren only, what do you more than do others? Do not even the Publicans ſo? In the verſe before, our Lord Chriſt commands the duty of love to all men; and in the ſame way of commanding doth alſo impoſe the duty of ſalutation; not only of ſome, but all; of Friends, but Enemies: If ye ſalute your Brethren only, what do you more than do the Publicans? (which how fully it ſpeakes to the ſharp reproofe of *Quakers*, that ſalute none, but one another; we beleeve their conſciences will as clearely tell them, if they be not ſeared, as any obſerving eye may preſently ſee) *Mat.* 10. 12. When ye come into an houſe ſalute it. The Apoſtle *Paul* almoſt in every Epiſtle, eſpecially *Rom.* 16. is full of ſuch Commands. And for the practiſe of the Saints, ſee 1 *Sam.* 25. 14. *David* ſent Meſ- *Confut.*

ſengers

ſengers to ſalute *Abigals* Husband, 1 *Sam.*17.22. *David* came and ſaluted his Brethren. *Acts* 21. 18. when *Paul* had ſaluted them, he declared, *&c.* where you fully ſee the practiſe of *Paul*, he firſt ſaluted them.

For that ſo much objected Text, *Luk.*10.4. Carry neither purſe, nor ſcrip, nor ſhooes; and ſalute no man by the way.

1. You may ſee that by the ſame Command, the ſeventy Diſciples were forbid to weare ſhooes, or carry a purſe; and yet theſe Quakers, who do ſo imperiouſly impoſe upon all men this not ſaluting, make no conſcience at all of theſe commands of not wearing ſhooes, and not carrying purſes, as is evident to any that obſerves them, eſpecially if they be travelling a far journey. And this was very fitly objected by one in *Lancaſhire* to *James Nayler*, reproving him for his ſalute, who retorted the words upon him againe, as being guilty of the breach of that command, by wearing ſhooes. Is not this to pick and chuſe in the Scriptures ſuch things as do moſt agree with their humors, and according to their own fancy to take away from the Scriptures, and bring upon themſelves that curſe, *Rev.*22. which they pronounce againſt others, if it be ſo, that this example be any waies, or in any part binding to us at this day?

2. Further, let the Reader know, this is no binding example to us, but a particular diſpenſation and command to the ſeventy Diſciples at that time, as will appeare. For 1. When he ſends forth the Apoſtles, he impoſeth not that command upon them; but laies upon them a contrary injunction, *Into what Houſe ſoever ye enter, ſalute it*, *Mat.*10.12. And 2. The Apoſtles practiſe above-ſhewed, clears, they were under no ſuch command, forasmuch as they walked contrary, unleſſe you charge *Paul* with ſinning, in that *Rom.*16. *Acts* 21. As 3. They commanded this work to others, as above is proved. 4. That generall command to the Saints, to ſalute all, not only Brethren, but alſo enemies, *Mat.*5.47. evidenceth fully, that this was but a particular diſpenſation, and ſo to us it is not binding.

3. To cloſe up this, to us it appeares a very ungrounded diſtinction of the nature of ſalutes, which is practiſed by theſe very men; for all their trouble in ſalutes, is about mens putting off the Hat; whereas themſelves do ordinarily ſalute their Brethren

brethren as do the Publicans, not only with saying, *How dost thou?* but also *with putting forth the hand, &c.* Now the Hand, and the Language, with the moving of the body, being the way of saluting among the Jews in those daies; if the manner of our salutes be so much disrelished, its evident, the practice of Quakers more directly contradicts that command, then the practice of any others.

Thus the Reader may take notice how groundless their clamor is, in crying out against saluting; and how malicious, in making this an Argument against the Ministry. For it being clearly a command to salute all; as for the manner of it, whether by words or putting off the Hat, we shall not be determined by their judgement: For as one Country is not bound to the habits of another; nor is it the duty of a Saint in *England* to wear that kind of Garment which was worne by a Jew in the time of Christ; so neither did the Apostles take it their duty to be conformed in their salutes to the fashions of salurations used either in other Countries, or by the Patriarks in their own.

Principle 2. *Not giving any outward token of reverence to Magistrate, Parent, Master, or any other.*

Gen. 42.6. *Joseph* being the Governor of the Land, when his Brethren came before him, they bowed themselves before him with their Faces to the Earth, *Gen* 23.7. *Abraham* stood up and bowed himselfe to the people of the Land, even to the Children of *Heth*, 1 *Sam.* 25.23. That holy woman *Abigail* when she saw *David*, she fell before *David* on her face, and bowed her self to the ground, *Gen.* 33.3. *Jacob* bowed to *Esau* seven times, *Gen.* 48. 12. *Joseph* bowed himself with his Face to his Father *Jacob*, 1 *Kin.* 1.23. *Nathan* the Prophet bowed himselfe to the King with his face to the ground. Now this was a known token of honour due, and by these holy persons given to Magistrates and Parents. Let any Christian Reader consider the fifth Commandement, *Honour thy Father and thy Mother.* And *Rom.* 13.7. *Render to all their due, tribute to whom tribute, honour to whom honour.* Now as tribute and honour are here apparent to be due; so it is also plaine, that they are due outwardly. For otherwise, to pay tribute in the heart only, *Confut.*

would be but a ridiculous illusion, as also is their saying, *their hearts do honour men*, when there is no outward expression thereof at all. But they will tell us, *they honour the power, not the persons*. To which we say, what is the power, without the person? Government without Governours, but a meere fancy? This is an high way to powre contempt upon persons in supreme Authority? As if a Souldier should say, He would honour the supreme Office in the Army, but would not have the Lord Gen. *Cromwel*. How doth this not ioyn cause to much irreverent carriage in their practice generally before the Magistrates? And we leave it to the Magistrates to consider, how impossible it shall be for any to commit treason against the person of any Magistrate, if there be no honour due to their person, but their power? But so much may satisfie for that.

Principle 3. *That no man must have the title of Master.*

Confut. In the old Testament the Saints frequently were so called. It is no lesse than 17. times spoken of *Abraham*, *Gen.* 24. *Exod.* 21. 5. 1 *Sam.* 24 6. *David* cals King *Saul* Master. 2 *Kings* 6. 5. One of the Prophets gives that also to *Elisha*, *Alas Master, it was borrowed*. So the Apostle, *Ephes.* 6. 5, 9. *Servants be obedient to your Masters*; *Col.* 3. 22. So in 1 *Tim.* 6. 1. *Let the Servants count their own Masters worthy of all honour, that the name of God and his Doctrine be not blasphemed*. Now for what is objected, that this only speaks to the case of Servants to their own Masters; we wish the Reader to know that the Prophet, 2 *Kings* 6. 5. was not a Servant to *Elisha*, though he called him Master; nor *David* Servant to *Saul*, when he was in actuall arms against him, (we mean, he was not his Family-Servant) when he gave him that title of honour, and called him Master, 1 *Sam.* 24 8. And if the Quakers stand so punctually upon the command of Christ, *Mat.* 23. 10. let them know, that if that command were binding in this sense which they put upon it, it should hold in the case of the heads of Familits as fully as any others; and so the Apostle should sin in calling them Masters, 1 *Tim* 6. 1. Further, consider the word *Sirs*, is the same expression with Master, in our *English* compellation and in the Originall; and you shall frequently find it given to those

that

that were not Maſters to them that called them ſo, *Gen.*43 now Sir, *we came down at the firſt, &c. Joh.*12.21. Sir, *we would ſee Jeſus. Act.*7.26. Sirs *ye are Brethren*; as *Moſes* ſpeaks to them that ſtrove. *Paul* and *Barnabas, Acts*14. ſaid to them that were ready to ſacrifice to them, v.15. Sirs, *why do you theſe things? Acts*16.30. the Jayler cries out, Sirs, *what ſhall we do to be ſaved?* So *Paul, Act.*27. *to the mariners*, verſe 10,21,25. uſeth the ſame expreſſion. Thus you ſee the vanity of their evaſion, and the lawfulneſſe of uſing the word Sir, or Maſter. Adde hereto, that titles more honourable than Maſter, are often given in Scripture; as *Luke*1.3. moſt excellent *Theophilus, Acts*26.25. moſt noble *Feſtus*. 2 Epiſtle of *John, the elder to the Elect Lady*, v.1.

For that text which they urge as to this principle, *Be not ye called Maſters. Mat.*23.10. we have given you ſome account already; and ſhall adde but this, That a Lording and domineering over the Faith of Saints, as that 1 *Pet.*5.3. and a vaine affectation of titles, are the ſins forbidden by Chriſt in that place; for therein was the pride and folly of the Phariſees, not in the expreſſion of that civill honour, which is largely proved before, the Saints and the Apoſtles gave to others.

What is here ſaid to the caſe of the word Maſter, will fully anſwer to the like quarrell about calling any Father.

There are many other things which we might ſpeak to, as being their principles, for they are indeed, the very diſtinguiſhing characters of that Generation of men, whereby they owne one another, and diſ-own others that are not as loud in the ſlanders of the Miniſtry, becauſe of theſe things, as themſelves: but we ſhall rather lay them down as their charges againſt the Miniſtry: by reaſon whereof, they ridiculouſly would ſeem to prove them Antichriſtian.

Charge 1. *That they love the high places in the Synagogues.*

We might here, juſtly bemoan their ignorance in the Scriptures. For he that is acquainted with the Tongue the Evangeliſt wrote in, will know that πρωτοκαθεδρίας cannot ſignifie *Pulpits*, (which theſe men cry out ſo much againſt) nor any thing of that kind, which we uſe as the beſt advantage, that all may *Confut.*

heare; but as it is truly interpreted, the chiefe Seats which the Pharisees so much affected.

1. Let the Reader observe, that of those uppermost Seats that Christ speaks of, there were many in one Synagogue, and so its nothing to the case of Pulpits. 2. And they had their Disciples sitting at their feet, called *Scabellum pedum Pharisæorum*, The Pharisees Foot-stoole, out of a proud ostentation; which is no way applicable to our case. 3. Those their chief Seats also were such, as they out of a vain affectation of honour, by reason of their extraordinary thoughts of their own holinesse and learning, did assume to themselves, and is so yet further different from our case, who use Pulpits as conveniencies for the peoples hearing, not for our own vanity. 4. Those their Seats also were such as were places in the Synagogues, chiefe, or uppermost, as where the chiefest and most honourable persons sate, and such of these the Magistrates and persons of honour in our Congregations deservedly enjoy, and not the Ministers; for the word πρῶτος which is interpreted chief or uppermost there, doth not signifie altitude or height (for so we could tell them, that the Galleries in which the boys do sit, are higher than our Pulpits, *&c.*) but preheminence, as in the case of Magistrates, who do enjoy the chiefest places, by reason of the eminency of their Office, and as is plain in that *Luk.* 14. 10. *Friend sit up higher.* 5. If yet their quarrell be at the Pulpit, we have warrant for it in Scripture from the example of *Ezra*, *Neh.* 8. 4. *Ezra* stood up in a Pulpit of wood, which they had made for the purpose, when he expounded the Law. 6. And lastly, The necessity of a place higher than the body of the hearers, will appeare to any serious considerate Reader, from the impossibility of having the voice heard and understood in so numerous an Auditory, which we do usually preach the Gospell unto, if we should not use such advantages to help the voice, for edification of the people. So that any serious Christian we doubt not, will conclude, that 'tis not our selves, or our own glory we seek in this, but their good, that they may the better all be informed of the things of Christ. Were it not for which, as it were all one to us, to speake in secret, or on the house top, so we dare appeale to these mens consciences, whether in their

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clamorings in our Congregations, they do not desire to be heard of all which they cannot be in their standing amongst the people? You see the unreasonableness of these men, to lay so great a charge as Antichristianisme upon our thus publishing the Gospell that all may hear.

Charge 2. *That they wear long Robes.*

We suppose they ground this Charge upon *Luk.* 20. 46. where it is said, *Beware of the Scribes that desire to walk in long Robes, and love greetings in the markets, and the highest seats in the Synagogues, and the chief Rooms at Feasts.* Now any that compares this with *Mat.* 23. he will find it to be an epitome of that which the Evangelist sets down there, *v.* 5. where you may observe, that what *Luke* cals here, *walking in long Robes*, *Matthew* there more fully expresseth in these words, *They make broad their Phylacteries, and enlarge the borders of their Garments*, and so goes on in adding the same that *Luke* there repeats, *as loving the uppermost seats, &c.* so that it is apparent, that they signifie one and the same thing; and their long Robes spoken of by *Luke*, are their broad Phylacteries, and enlarged borders of their Garments. By Phylacteries, from *Deut.* 6. 8 the Reader may understand, certaine Frontlets or pieces of Parchment tyed upon their Foreheads and Arms of the Jews, wherein were written some places of the Scriptures, and the borders of their Garments were such Fringes at the bottome of their Garment, which all the Jews were to weare; as you shall find, *Numb.* 15. 38. *Speake unto the Children of Israel, and bid them that they make them Fringes in the borders of their Garments throughout their Generations.* But the vanity and pride of the Pharisees appear'd in this, that they made their Fringes as pompous as they could, labouring to exceed all others in the bigness of them, placing much piety therein; and this was the pride and hypocrisie which the Lord Jesus charged them with in that particular. Now Reader, judge thou what ground they have from hence, to charge this Scripture against the Ministers, because of their Cloaks? Have they either their Fringes, or Phylacteries? And had not *Paul* a Cloak? 2 *Tim.* 4. 13. for the colour or length whereof, we desire him that pretends

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to

the greatest attainment, to tell us what they were? How undeservedly we are called Antichristian upon this account, upon such pitifull grounds as this, we leave it to the Reader to consider?

Charge 3. *That they stand praying in the Synagogues.*

Confut. We suppose this their Charge is grounded upon *Mat.6.5. Thou shalt not be as the Hypocrites are, for they love to stand praying in their Synagogues, and in the corners of the streets, that they may be seen of men.* First, it is evident, that the challenge of Christ there against hypocrites is, for their performing their private duties in publike places, that they may be seen of men, as is clear from v.6. *But thou when thou prayest, enter into thy Closet:* they were much in praying in publike, in the Synagogue and streets, that so they might get the esteeme of being holy men; but little or nothing in secret before the Lord. But that this Text denies either the work of prayer in publike Congregations, or the gesture of standing in time of prayer, is most absurd to affirm: for 2 *Chron.6.32. Luke* 18.10 *two men went up to the Temple to pray, Mat.21.13. My house shall be called, &c.* and that in *Acts* 16.13. is understood of one of their Synagogues. And in the time of the Gospell, prayer in the publike meeting places of the Saints, is fully proved from 1 *Tim.* 2.8. *I will therefore that prayer be made every where.* 1 *Cor.*14.14 *If I pray in an unknown tongue, &c.* where the Apostle is treating about prayer in Church meetings; as also in 1 *Cor.* 11.4. *Every man praying or prophecying with his head covered &c.* So *Acts* 1.14,24. *the Apostle prayed. Acts* 2.4. *the converted Christians continued in the Apostles Doctrine and fellowship, and in breaking of bread, and in prayer.* The Apostles joyn together prayer, and the Ministry of the word, *Acts* 6.4. See *Acts* 13.3. *Acts* 14.3. *Acts* 20.36. *Acts* 12.5. And for the gesture of standing, read *Mark* 11.25. *and when ye stand praying forgive,* spoken to the Disciples, *Luk* 18.13. *the Publican stood afar off and prayed.* So that 'tis neither praying in the publike meeting places, nor standing in prayer, that Christ reproved; but the hypocriticall ostentation of Pharisees. But what is this to Ministers, who neither performe their private duties

duties in publike places, nor pray in the corners of the ſtreets; but are imployed in the performance of that ſolemn part of the worſhip of God: and yet for this cauſe are by theſe men reproached as Antichriſtian?

Charge 4. *That they preach for Hire.*

It is chearfully acknowledged, that we do receive wages in our labour in the Miniſtry. But as to our making hire the end of our work, we do abhorre it: and do appeale to the ſearcher of hearts, to cleare up the unrighteouſneſſe of this reproach, who tries and judgeth all things. But we are the leſſe troubled with this aſperſion, becauſe theſe inveterate adverſaries of the Miniſtry do condemn it, becauſe we do receive wages for our work. Now as to our warrant in ſo doing, we ſhall ſhew you the evident practice of the Apoſtles, and the expreſs authority of Scripture, 2 *Cor.* 11. 8. *I robbed other Churches, taking wages of them.* Here you ſee the Apoſtle receiving wages of the Churches amongſt whom he laboured, 1 *Cor.* 9. 6. *I only and* Barnabas, *have not we power to forbeare working?* where it is clear, that the Apoſtles lived not by their working with their hands, but their preaching of the Goſpell; and if ſometimes he ſay, he laboured with his hands, 1 *Theſ.* 2, 9. *I preached to you the Goſpel of God freely*, 2 *Cor.* 11. 7. Let the Reader conſider, Firſt, in that ſame verſe he cals it *an abaſing of himſelf*; yea, and ſecondly, in 1 *Cor.* 4. 12. he reckons his labouring with his own hands amongſt his great afflictions. Thirdly, nor was this a deniall of his right to maintenance, but a ſuſpenſion of it for preſent reaſons to himſelfe beſt known. For 1 *Cor.* 9. 6. *I only and* Barnabas, *have we not power to forbeare working?* 2 *Theſ.* 3. 8. 9. *that we might not be chargeable to any of you*, but not as though we had not power. Now for the fuller authority of Scripture, as to this our practiſe, read *Luk.* 10. 7. *the Labourer is worthy of his hire*; where Chriſt laies it down as the very reaſon why the Apoſtles ſhould make no proviſion for their ſubſiſtance; *provide neither gold nor ſcrip, &c.* but wholly depend upon the maintenance due to them for preaching the Goſpell, becauſe the Labourer is worthy of his hire. And we hope any ingenious Reader will beleeve that we in our places might be

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be inabled as well as others for subsistance in the world (if they will look upon us as capable to understand and practice the Callings in which others live) but that in obedience to this authority, we do freely cast our selves upon the Gospell-maintenance; but we know, our work is to give our selves continually to prayer, and the Ministry of the word: and remember that 2 *Tim.* 2 4. *No man that warreth entangleth himselfe with the affaires of this life.* But if there were no more, we should propose these following Scriptures against any objection, 1 *Cor* 9. 7. *Who goeth a warfare at his own charges?* verl. 9. *Yee shall not muzzle the mouth of the Oxe that treadeth out the corne; Doth God take care for Oxen?* v. 10 *or saith he it altogether for our sakes? for our sakes no doubt this is written,* v. 11. *If we have sown unto you spirituall things, is it not a great thing if we should reap your carnall things? If others are partakers of this power over you, are not we rather? Do you not know, that they which minister about holy things, live of the things of the Temple? even so God hath ordained, that they which preach the Gospell, should live of the Gospell.* So 1 *Tim.* 5. 17, 18 as to that, you may see it is a Gospell Ordinance, (God hath ordained it.)

And thus you have the Scripture fully asserting that, which these men do so maliciously charge upon us as Antichristian.

There are many other cavils which these men do raise against the Ministry: as that first, we have been at Universities, as if *Pauls* learning had truly made him mad, according to the false charge of *Festus*. Secondly, our making use of an Hour-glasse (though our respect is herein to the weakness and capacities of people, for though the spirit be willing, the flesh is often weak.) Thirdly, Our preaching upon a Text, (though our worke be to divide the word aright, 2 *Tim.* 2. 15. and Christ and the Apostles practised it, *Luke* 4. 12, 22. *they wondered at the gratious words that proceeded out of his mouth*; which must needs be his opening of that Text. So *Acts* 28. 23. but of this we have spoken before.) Fourthly, As also, that we run to the powers of the world to uphold us, as if it were a sin for *Paul*, in case of wrong and persecution, to appeale to *Cæsars* judgement, and no blessing for the Churches to be protected by the Magistrate, to live a peaceable life under their authority.

Fifthly,

Fifthly, That we steal from the Prophets and Apostles, while we quote them, and preach from the Scriptures. Is not this blasphemously to charge Christ and his Apostles, who so often quoted the Prophets, and spoke out of their words? *Mat.* 1. 22. *Mat.* 2. 6. *Mat.* 4. *Act.* 28. 25. *Well said the Prophet* Isaiah, *&c.* And lastly, our not thouing all we speak unto, and yet thouing God, as is their expression. For this last, we are taught to own the simplicity of the essence of God thereby; and as for the phrase you give unto men, it no way intrencheth upon God, either his attributes or commands, but being according to the use thereof in *England*, an expression of civill respect, as Sir, Master, most noble, *&c.* we see not why the same freedome in our Dialect may not be used amongst us. But in such indifferencies and triviall cases, that rule of the Apostle holds, *Hast thou faith? have it to thy self*, Rom. 14. 22. These, with many other such, we shall pass over, as being the perverse disputings of men of corrupt minds, being afraid we have kept you too long in discussing things of lesser moment. But truly when we consider, that many silly souls are catched by them with such Cobwebs as these, we thought it our duty to undeceive poor Creatures, and to discover the vanity of these principles and slanders against the Ministry.

Some considerations as to their practises.

Pract. 1. *Quaking.*

THat there are such, those that have lived in these Northern parts, are sufficiently satisfied. And for the manner of it, the trembling of all the parts of their body, grovelling upon the ground, foaming at the mouth, horrible noyse, running naked in the streets and markets, with other the like passions, are fully known; and the Narration of *John Gilpin* in print will give any that desires more particular information, a full account.

1. First, There are in Scripture three sorts of tremblings held forth. One is, when the glory and Majesty of God hath been more extraordinarily revealed in Visions to the Prophets, as in *Moses* at Mount *Sinai*, *Daniel*, *Habbakkuk*, *&c.* For this trembling under Visions of the Lords Majesty; 1. we do fully own

and admire the glorious appearances of God unto, and in those blessed Prophets. But secondly, we are fully convinced that the quakings of these men do not proceed from any such visions of God; for

1. By those that have been delivered out of their snares, it hath appeared to be a Diabolicall delusion, as is convincingly apparent in the example of *Gilpin*.

2. 'Tis not Gods way to confirm such blasphemous Doctrine by any miracle, though the Scripture plainly foretells, 2 *Thess.* 4. 9. *that the comming of the Son of perdition shall be after the working of Satan, in all signes and lying wonders.* God will never set his seal by any miraculous act of his, to the blasphemies of men. For *Deut.* 31. 1. *If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign, or a wonder, and the sign or the wonder come to passe, whereof he spake unto thee, saying, let us go after other Gods, thou shalt not harken to the words of that Prophet, for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your soul.*

3. Who knowes not that false Prophets have been under satanical extasies? as *Mahomet*, *John of Leyden*, *Knipperdolling*; and amongst the Papists, multitudes of examples of pretended raptures and extasies, which we hope now will gain no proselytes to their impious Doctrines.

4. What glorious visions and Revelations did *Milner* in *Lancashire*, one of these men, pretend unto? As that a sheet with four corners should at such a time come down from Heaven, &c. with many more; which said apish imitation of that Vision of *Peter*, together with all the rest of his presumptuous propheſies, God did lay very naked to the eyes of all, to be a meer delusion, and imposture of Satan. *Deut.* 18. 22. *When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken presumptuously, thou shalt not be afraid of him.*

Lastly, we wonder how such bitter cursings and railings, such blasphemous and Antichristian Doctrines, should be the fruit of the Visions of God in his majesty and glory. Surely they

they would ſtrike down the ſoul to more ſelf-loathings and abaſings, then that it ſhould preſently dare to raile, or avouch in it ſelf perfection; when ſuch Viſions made *Iſaiah* to cry out, *I am unclean, and* Job *to abhor himſelf in duſt and aſhes.*

Now as to the ſecond ſort of trembling, ariſing from ſight of ſin, and ſenſe of the wrath of God.

1. We grant, not only the Scriptures, but the experiences of many do witneſſe the terrors of God ſometimes upon the ſoul for ſin.

2. Thoſe workings of wrath upon the ſoul, we do conceive, are vaſtly different from the tremblings and quakings of theſe men. For firſt, ſome of us do know, that very young Children have been under theſe extaſies amongſt them. Secondly, *W. C.* ſenſe of ſin never cauſed foaming, and running naked in the ſtreets, that we do know of. Thirdly, by the narration of *Gilpin* you may clearly obſerve, that he was often under thoſe quakings when he was purely poſſeſſed by Satan. Fourthly, beſides, it is looked upon by them (as we could inſtance in particular in ſome that have been long Quakers) as a great attainment, & they have exceedingly deſired to be in theſe fits of trembling; not as to the terrifying of the conſcience, but as to the trembling of the body. 5. Laſtly, we propoſe this to them, How comes it to paſſe, that many of their partners and companions are owned by them as Saints, and as Brethren, who yet never had thoſe fits of quaking? for if their quaking do proceed from a true ſenſe of ſin, how come they to be Saints before they have attained it.

3. But thirdly, let us put the caſe that theſe their quakings do proceed from ſight of ſin, and ſenſe of wrath, (though truly, we are convinced to the contrary) yet we ſay, that this, which they call their great perfection, Firſt, is nothing but the ſtarelings of a legal conſcience, far ſhort of the happy ſtate of a ſoul made free by the blood of Jeſus Chriſt. Secondly, do not the Devils believe and tremble by legall ſights of ſin, and through ſenſe of wrath, as alſo the damned ſouls in Hell; and ſhall we call this quaking their perfection? Thirdly, theſe quakings under ſenſe of ſin, can be at beſt, but an eſtabliſhing of ſelf-righteouſneſſe, while they are cryed up, and carried on

to the neglect of the righteousnes of Christ, imputed to the soul through believing (not through working) as we have largely proved before, against their establishing of their own righteousnes. And so, what is *Felix* better for all his tremblings? And what are these quakings, but a fore-runner, and fore-tast of that eternal wrath of God, which is to fall shortly upon him, who resteth under the convictions and actings of the Law, but imbraceth not the righteousnes of the Lord Jesus, to be found in that as his appearing?

3. There is indeed a mention of trembling in a third sense in Scripture, as 2 *Cor.* 7. 15. where the *Corinthians* were said to receive *Titus* with fear and trembling; which they grosly apply to their case; as also, *Eph.* 6. 5. *Servants obey your Masters with fear and trembling*; which holds forth no more then a reverential carefulnes and obedience. These last we mention, lest they should charge us with passing over that which they presume to make so much for them.

In all this Reader, we desire to professe, that our so large discovery of the nature of quaking, is not to discourage any poor soul, that under tremblings of Spirit, is longing for Christ; but to warn every man of the danger and seduction of these methods which establish such doctrines and practises, as lead the Soul into the Covenant of works, and leaves them there.

Pract. 2. *Raylings, &c.*

Their practise herein is notoriously known, to whomsoever hath had to do with them; and our selves some of us, have had a large measure of their revilings thrown upon us. In one paper of theirs, which one of us hath, you have all these horid raylings against the Ministers, calling them Priests, Conjurers, Theeves, Robbers, Antichrists, Witches, Devils, Sir-Simons, Serpents, bloody *Herodians*, scarlet-coloured Beasts, *Babylons* Merchants, Wolves, Dogs, Swine, Sodomites, &c. Readers, we are not ashamed of the Gospel of Christ, nor of the reproach of men, because of it: But consider how fully they make good that of *Jude* 13. *raging waves of the Sea, foaming out their own shame, &c. though* Michael *the* Archangle *when*

disputing with the Devil, durſt bring no reyling accuſation againſt him. But it is not the condition of the Miniſters of Chriſt in *England* ſuch, that we may have reaſon to take up the complaint of *David*? Pſal. 57. 4 *My ſoul is amongſt Lyons, and I lie even amongſt them that are ſet on fire, whoſe teeth are ſpears and arrowes, and their tongues a ſharp ſword, their mouth is full of curſing and bitterneſs, the poyſon of Aſpes is under their Lips.* Neither is it only mentioned as the Saints complaint, but as the ſtrict prohibition of the Spirit of God, *Eph.* 4. 31. *Let all bitterneſs and wrath, and anger, and clamor, and evill ſpeaking be put away from you, with all malice.* As alſo that of *Timothy*, 2 *Tim.* 2. 25. *The Servant of the Lord muſt be gentle towards all men, in meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure will give them repentance, to the knowledgment of the truth.* How clearly contradictory is the way of theſe men to the rule of *Paul*, when they in all their ſpeaking to men, not of their way, or that oppoſe themſelves, do fly out in thoſe bitter raylings, in calling them Devils, damned, and that they ſee the Devill in their faces, and ſuch like expreſſions? So 1 *Pet.* 3. 4. The Apoſtle calls for *meek and quiet ſpirits*, which in the ſight of God are of great price. But we ſhall cloſe up this with that of our Saviour, *Mat.* 7. 1. *Judge not, that ye be not judged.* And *Mat.* 5. 5. *Bleſſed are the meek, for they ſhall inherit the earth.*

Pract. 3. *Their pretending upon all occaſions to be ſent by ſpeciall Commiſſion from God, as we ſhall inſtance in ſome caſes following more particularly.*

Some of them came to *Kendale* Church, about a year agone, and pretended they had a Commiſſion to pull down the Steeple. *W. C.*

Another *Thomas Caſtley* came in the time of the preaching of one of us to the Congregation at *Kendale*, & had he ſaid, his Commiſſion from God to pull down the Hour-glaſs. And the ſame man came a long mile, with no other Meſſage from God (as he pretended) but this, to tell one of us, *Thou art an high Prieſt*; which words having ſpoken, he went his way. Another *W. C.* time he came with a meſſage from God (as he pretended) to the houſe of the aboveſaid one of us, at which time I

was

was not at home; yet confidently affirmed to my Wife, that God had sent him, and that I was at home. Again also, the same man came with the like Message to my house, and said, that God had sent him to mee, and that I was at home; but it being denied, he was by the Schoolmaster, Mr. *Turner*, taken over to his house, where (by providence, being presently come home) I went to him and asked him, *what message he had from God to me?* whereat, *he denied that he had any Message to me from God at all.* Mr. *Richard Stookes* Minister at *Grayrig*, told one of us, that discoursing with *Fox* at a meeting appointed, concerning his immediate Call; the said *Fox* affirmed, *He was called by a Voice from Heaven to* Grayrig, and at his affirming the same, the simple deluded souls that were there with him, affirmed, *they knew it to be true*; he asked them, whether they saw any vision, or heard any voice? they answered no, but all the account they could give of it, was, *That whereas he was walking towards* Firth banke, *suddenly he faced about, and said he was commanded to go to* Grayrig. One of these people when they were lately at *Newcastle*, told a Merchant there, Mr. *H. T.* having on his black clothes, that he was a deceiver, &c. but being told he was no Minister, he shuffled pitifully, as seeing how naked his mistake was laid. Concerning this horrid pretence of being sent of God, to the commission of abominable practices in *Yorkshire*, we refer you to a Book called, *The second hearing of the cause of the Quarer and Antiquarer, &c.*

W. C.

In the view of the stories above written, the Reader may make these observations.

1. Is it the way of the Lord to call men immediatly from Heaven, on purpose to tell only of an Hourglass; & to have nothing to say, but to call a man Priest, with no other Message? were ever the Prophets of God sent forth with such triviall messages as these? How fearfully is the glorious name of an holy God abused in this particular?

2. Is not this to bely the all-knowing God, to say in the name of the Lord, That one of us was at home, when he was not? And that he had a Message, which presently after he denied again, being demanded what it was.

3. How eminent is that judgement upon the followers of these

these men, that they are delivered up to strong delusions to believe lies themselves, and delude others, who confidently affirmed, that they knew that *Fox* was sent as he pretended by an immediate voice from God, and yet upon enquiry, denied they either saw shape, or heard voice.

4. That this their pretence of being commanded, or sent forth immediatly by God, is most wicked and vain, and meerly their way to get popular applause or acceptance, is plain. For,

1. If they be with-held in publique from delivering their message there (as they may pretend) yet why do they not deliver it in private? or at other times? When they came to *Newcastle*, and were with us before the Magistrates, they delvered not their message there; and they might have had liberty with freedome to come to any of our Houses, nay, some of them were invited thither by some of us. How fully do they contradict themselves, and are faithless messengers to their Master, neither true to God nor Satan? *W. C.*

2. If they were under such powerfull impulses of the Spirit to speak, (as they pretend they are) that they cannot hold; we desire to know how they can now of late forbear till our publicke worship and exercise be concluded? At their first breaking forth it was otherwise; but since they have found that their speaking in the time of our publick work, is punishable by Law, they can now be silent til we have closed up the work. Certainly, such politick proceedings do evidently make plain, that their pretence of an extraordinary command, and strong impulses of the Spirit, are absolute counterfeit, either against their own consciences, or by the strong delusions of the Father of lies.

3. Their usual charge in publick against us, is, that we are deceivers, and do teach lies in the name of the Lord; yet when they are charged to produce any one tittle by us delivered that they particularly can call a lie, there is nothing that they do ordinarily produce, or can except against us, but will presently run to such expressions as these; thou weareſt long Robes, and prayeſt standing in the Synagogues; and therefore they tell us in the name of the Lord, we preach lies: this was fully,

fully apparent lately before the Magistrates of *Newcastle*, where *John Audland*, *Stubbs*, and the Woman their partner were called, and challenged to instance in any one particular of the Doctrine delivered by either of us, which they durst affirm to be a lie, but had no syllable against it to object; as we could instance in many other cases.

S. F. W. C.

4. But would you lastly see their folly in pretending to an immediate light, take this following story; *George Fox* meeting with one Mr. *Nichols* in *Carlile*, told him, *that he was an Hypocrite, &c.* he replying, asked him, if he knew his heart? he said, *he did.* He asked him again, and *Fox* affirmed again, *he did.* He asked him if he knew his name, *Fox* answered, *I know by thy questions thou art an Hypocrite*, shuffling so lamentably to evade his question. To whom Mr. *Nichols* answered, dost thou know my heart, and not know my name? And so shaked him off as a most notorious Impostor.

Reader, they that live in the Countries where these people come, or do reside, do know, we might discover much more of their principles and practises, then what we have done: We might plead against them the fruits of their casting off the word and way of God; and the more, because they justifie them instead of mourning for them. Such as *George Fox* his cursing of Mr. *Fetherstone*: *Miles Halhead* his cursing of Mr. *Walker* Minister of *Kendale*, very lately in the presence of Mr. *Archer* and Mr. *Cook*. *Christopher Atkinson* (a grand leader of this people, and a propheticall Impostor) for a good while together, his very immodest familiarity with (to say no more) a woman of his way, in the sight of a godly Minister at *Kendale* Mr. *Walker*. The Wife of *Edmond Adlington* of *Kendale* going naked, *Novemb.* 21. 1653. through *Kendale* streets, *&c.* but these we have named are the very badge of their profession; and we are satisfied that this will suffice to enforce that rule of the Apostle upon every watchfull heart (from such turn away.)

We shall now add the reason of our Title; and how fully that title of Pharisee, which they ordinarily give to others, will fall upon themselves, will thus appear.

1. The Pharisees, it is fully known, did separate themselves from the rest of the people, upon an account of a conceit they had

had of their own surpassing holinesse: This is the very reason of their name, as *Luke* 18. 9. Christ spoke that Parable about the Publicans and Pharisees, *unto certains that trusted in themselves, that they were righteous, and despised others.* How fully is this the spirit of these men? all that are acquainted with their Principles and practises know. Nor any (whatsoever being owned of them as Saints) but such as walke in their way, pronounsing damnation to all others. Let them read and consider, *Isay* 65. 5. *They which say, stand by thy selfe, come not neer to me, for I am holier than thou, these are a smoke in my Nose, and as a fire that burneth all that day.*

2. Their undeniable conformity to the Pharisees is in their known rash censuring, *Iohn* 7. 49. When the people had spoken to the praise of the Lord Jesus, the Pharisees presently censure, saying, This people who knoweth not the Law are *Cursed.* What is this but the ordinary phrase of *Quakers*, in pronouncing every one cursed and damned, that is not of their way? *Iohn* 10. 20. *There was a division among st the Iews, and many of them said, he hath a Devill, and is mad.* So *Iohn* 9. 16. *Mat.* 11. 19. *Behold a man gluttonous, and a Wine-bibber.* No man dare say, that Christ sinned in excesse, as to meat and drink, but only this was their Pharisaicall slander, because of his lawfull use of meat and drink. Here you have them again perfectly acted, in pronouncing others *cursed*, and rashly judging the lawfull use of meats, &c. and appearing the most absolute successors of Pharisees.

3. *Mat.* 23. 13. Christ is there charging the Pharisees for shutting the Kingdome of Heaven against men, which is known to be by putting people upon a righteousnesse within them, in opposition to that of Christ. And how fully is this the very businesse of *Quakers*, we referre you to that position of theirs in *p.* 9. 10. of this book. But we shall add that, *Mat.* 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of Heaven.*

4. *Mat.* 23. 15. There Christ pronounceth a woe to the Pharisees, *for compassing Sea and Land to make one Proselyte, which so made is two fold more the child of Hell than before.* Considering the blasphemies of these men before alledged, and their

wandring up and down to carry on that design of poysoning mens hearts with their doctrines; any Reader will see the fulnesse of the parallel.

5. *Mat.* 13.23. You have another woe pronounced against the Pharisees by Christ, *for tything Mint, &c. but neglecting the weightier matters of the Law, &c.* How evidently is this the frame of these men, who laying all the weight upon triviall observances of *Hats, Thou, Cloaths*, &c. do wholly neglect the great mysteries of faith, righteousnesse of Christ, and Ordinances of the Gospel? Thus they straine at a Gnat, and swallow a Camell.

6. *Mat.* 33. 27, 28. A woe pronounced to the Pharisees for making clean the out-side of the cup, being whited sepulchres, outwardly appearing beautifull, but within full of hypocrisie and iniquity. How fully doth this set out the condition of these Quakers, as if it were a Prophesie of them, who are inwardly so full of cursing and bitternesse, and being only cloathed with some seeming beautifull rags of the Law, doe put from them the very righteousnes of Christ imputed, and deny the Principles of in the Gospel?

We have the rather given you the Description of them out of this Chapter, because it is their presumption, and usuall curse from this Chapter, to perswade the credulous world, that the Ministers are these Pharisees. But alas, how fully doth it make these men naked and open, and pull off the Fig-leaves of their hypocrisie? We might also add that, *Mat.* 23. 5. All their works (as the Pharisees then) they now doe, to be seen of men, else whence is it, That no place will serve them to vent their messages in (though but to particular persons) but in the meeting houses or Synagogues? No place hears of their religion so much as streets, and market Crosses: For though they pray not at all, as constant experience is a most convincing witnesse, (no, they are the Heathen that know not God, and the Families that call not on his name) yet, what of Religion is pretended to by them, is most in crying up their own holinesse, and Pharisaically despising and scorning others publickly in the streets and market places: And though they be not called Master, and Rabbi, yet they fully do affect the whole of that pharisaicall vanity

vanity, in crying up themselves as extraordinary Prophets, accounting themselves the only Rabbies or Authentical Doctors of truth in the world. We could acquaint the Learned from Jewish Antiquities, with many other affectations of the Pharisees, their mimical gestures, hypocritical carriages in the streets, wherein these men are a most exquisite picture of them. But we rather leave them as they are plainly set forth in these Scripture-discoveries for *Monkish Holiness*, which we also attribute to them: He that shall compare their neglect of Apparel, the pretended frequent Fastings, their dissembling separation from the world (though *James Nayler* being asked, how he left and gave away his Estate, when he entred into this way, said, in the publick Sessions at *Appleby*, *he gave it to his wife*? a pretty shift) their counterfeiting Visions and Revelations, the laying weight of justification upon their outward observances, and many other things of the same nature: we say, he that shall compare them in these things, with Popish *Monks* and *Fryars*, will questionless conclude, that as their way in these things is clearly the superstition of *Monks* and *Fryars*, so we have not been injurious in giving that Title to all the pretences of their holiness: Nay we could produce instances of Visions, Revelations, Fastings, &c. In that shaven Generation, which might let these people know their perfection they boast of, leaves them many Leagues short of this kind of perfection which hath more fully been attained to by that Popish Rabble. W. C.

And now Brethren, you for the establishing of whose faith in a special manner we have published this, having forwarned you of grievous Wolves entring in upon you, not sparing, but endeavouring to make havock of the flock, and of the faith once delivered to the Saints, We commend you to the Lord, and the word of his Grace, which is able to build you up, and to give you an inheritance amongst all them that are sanctified.

FINIS.